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WITH
COMPLIMENTS
OF
THE SEASON
AND
BEST WISHES
FOR
A HAPPY NEW YEAR
FROM
THE EDITOR

THE HEIGHT OF SPIRITUAL EXPRESSION



"MADONNA DI SAN SISTO" [Dresden gallery]

One of the most famous and most favoured painting of the great artist Raphael. Raphael was born at Urbino on 6th April, 1483 and died in Rome on Good Friday 6th April, 1520 at the early age of 37.

The Indian Revival in Painting

Some Historical Material

By Kulapati Dr. JAMES H. COUSINS, D. Litt.

[*Dr. James H. Cousins, the well-known Irish poet and dramatist, who worked with "AE" and Yeats in the Irish Literary Revival forty years ago, is now Principal of the Theosophical College at Madanapalle in Madras Presidency. In the photo he is seen wearing the *veera srinkala* (bracelet of prowess) and *pandit's shawl* presented to him recently by the Maharaja of Travancore as a recognition of his work for culture in having organised the State Gallery of Asian Painting which His Highness opened on September 25, 1935. Dr. Cousins will be contributing further articles on the subject in the subsequent numbers of this journal. Ed.*]

The article entitled "Twenty-five Years of Progress of Art in India" by Srijiit O. C. Gangoly, which appeared in the Jubilee number of "The Modern Student," will, I earnestly hope, awaken the interest of students in the important movement in the cultural revival of India whose origins the writer indicated.

In that article the eminent Calcutta art-scholar and critic, who has made a remarkable contribution to the literature of world-art in his expositions of Indian painting, sculpture and music, generously referred to my own efforts during the past twenty years, first to excite the interest of Indians in their own art, and then to make the history, characteristics and renaissance of Indian painting known outside India.

To-day the movement has become an accepted phase of India's life, though its operation and influence are still minute in relation to the vast complex called India. But size is not a measure of power. One good picture in a town may have the infective power of a micro-organism that is beyond the range of sight. The new movement has brought forth a group of artists no smaller in number than those who created the Renaissance in Europe. It has created its own

schisms. It has caused adaptive reactions in foreign and semi-foreign circles. It has provoked a substantial amount of thinking and writing: all signs of life.



Dr. James H. Cousins

The student of to-day enters conscious life as the inheritor of an achievement that has given India a new creative impulse, and raised her in the esteem of other nations. He and she take for granted what was far from an accomplished fact just before the birth of some of this year's graduates. To this extent we of a previous generation have the advantage over the present generation of joy in discovery, recognition, development scattering, exposition, argument, which a fresh life-impulse gives to its participants. I have had what I think must be the unusual felicity of participating in three such revivals: literary and dramatic in Ireland, poetical in Japan, pictorial in India. I expect to share in some more before I end this incarnation.

Our adventure in creation in India was enriched by reference to similar renaissance movements in the past. Mr. Gangoly disclosed to us the past thought and beauty and skill of the people of a part of India remote from his native Bengal in his invaluable "South Indian Bronzes." My own realization of what was involved in the revival of Indian art was much expanded when, after ten years in India, I studied the mosaics in St. Mark's in Venice and the miniatures in Florence and Milan; even as I had studied the Ajantan frescoes on the walls of the seventh century temple at Horiyaji in Japan.

The history of art in the past both inspired and sobered us. Around us twenty years ago young artists were making new history. Some of us cheered them by telling them so—and occasionally finding a buyer for one of their pictures. Now the historians have to give a place to the record of a new era in Indian painting. Even a Year-Book has had to include the modern movement though under the unfortunate domination of a hypercriticism that helps no one.

Mr. Gangoly's article, which has caused this of mine, is an excellent summary of the revival of distinctively Indian painting which began in Bengal over thirty years ago. The reading of it has brought many happy incidents connected with it to the surface of my memory; and one statement in particular has given me a twinge of bad conscience. Mr. Gangoly attributes to my inspiration the founding of the Andhra Kalasala at Rajahmundry. I had no such luck. I do not know who founded the Andhra Jateeya Kalasala at Masulipatam (not Rajahmundry), but when I first visited it, the name of the late T. Hanumantha Rao was spoken with reverence. I visited the Kalasala in, I think, 1923, to open the first annual exhibition of the Indian painting class that had been started under Babu Promode Kumar Chatterjee. There I came across a collection of his own striking craft that showed me what a big person he was. The art centre at Rajahmundry was founded by the late D. Rama Rao, a young artist who depicted India in the manner though not the size of Lord Leighton and Albert Moore.

I had already become acquainted with the work of Promode Babu in a curious way. A picture of his "Sarada", had been rejected by the Postmaster-General of Madras as the cover-design of a magazine of the same name on the ground that it was an obscene picture. The artist appealed to me as one who understood Indian art and psychology, to clear his reputation of the charge of obscenity. I wrote a strong article in the press showing the unfairness of such a valuation of his beautiful work—after enquiring as to the character of the artist and finding that he was incapable of obscenity, and after carrying the offending design over ten thousand miles of touring and testing the reac-

tion of Indians to it, and finding always reverence and never a sign of sexuality. Then—on the very train that took me from Madras there went a letter withdrawing the prohibition on the picture. When the artist heard the news he ran to his cottage and brought the original picture and presented it to me, saying that as I had saved his reputation I was the proper owner of his obscene picture. It is one of my most precious possessions and has carried its story and its meaning round the world.

The criss-cross between Masulipatam and Rajahmundry in Mr. Gangoly's article has rebuked me for not having long ago placed at the disposal of the art-historians such materials as I possess

regarding the development of interest in modern Indian painting both in India and abroad, in order that as full and accurate an account as possible of a very important movement in human culture and its repercussions might be handed on to our successors. It is impossible, however, to do so in a single article. But if the editor regards the foregoing specimen of my contacts with the movement as justification for my continuing the story in subsequent numbers, I shall be happy to indicate my experiences as an expositor of Indian art all over the country, and in Europe, America and Japan. [*The editor requests Dr. Cousins to continue the subject in subsequent numbers of this journal.*]



Shwe Sandau Pagoda
Prome

Image of Budha Sey-Dat-Gyi
Pagoda Prome*

[Photos by Sailen Sen, Pampde]

Economic Recovery in Europe

By DR. P. J. THOMAS, M. A., PH. D., B. LITT (OXON),

University Professor of Economics, Madras University

[*Professor P. J. Thomas toured in Europe last summer and his account of economic conditions in Europe may interest the readers of The Modern Student. Ed.*]

Is Europe Recovering ?

Much has been done in the various countries there to combat the depression and it has given some relief to economic distress. But the world economic situation has not improved to any tangible degree. International trade is still 65% below the 1929 level in gold value, and 25% below it in quantum ; there has not been any stable rise of prices ; the international index of unemployment stands at 217 (1929=100) ; the springs of international lending are still dried up ; tariff walls are higher to-day than they were. Whatever improvement there has been is chiefly due to national policies, whose effects on international economy has been generally bad. The rising of tariff walls and competitive currency depreciations have given rise to a constant undercurrent of uncertainty and suspicion. A revival of international trade is essential for recovery ; but such a revival cannot come about, unless a substantial increase in consumption takes place, especially in the populous countries of the East. *The persistence of low purchasing power in India and China is the principal malady of world economy. Treat these countries and you can cure the world.*

Britain's Recovery

The countries of the gold bloc, especially France, are hit by the deflationary measures necessitated by the persistent endeavour to maintain gold parity ; production and employment have dimi-

nished, and export trade is in a parlous state. Countries like Germany and Italy have established stringent exchange controls with a view to reducing the adverse balance of trade, and have



Prof. P. J. Thomas

provided employment by a programme of rearmament and public works. The sterling bloc has, on the whole, weathered the storm much better. The abandonment of the gold standard gave them the much-needed relief and have shielded their export trade. Cheap money facilitated borrowing for public works. Great Britain's recovery is the most

remarkable. With the help of an unstable currency, a moderate tariff and wisely devised trade agreements, Britain has maintained production and fought unemployment. The older industries—cotton, coal and iron—are depressed, but new industries like automobiles, electrical and wireless goods have made striking progress. The power of adjustment which has been the secret of Britain's greatness has again come to the rescue. A large house-building scheme has created quite a boom in constructional trades. Agriculture has received great support from Government, and the farmer is now occupying an enviable position. Britain has achieved all this by following a sound financial policy. Lloyd George would like Britain to launch on a New Deal involving extravagant expenditure, but Government has wisely rejected it as unsuitable to Britain's position. Britain's safety lies not in autarchy but in a revival of international trade.

Economic Restrictions no Remedy

So far, most countries have attempted at recovery by following the narrow policy of economic nationalism, the selfish policy of competitive currency depreciations and the anti-social policy of restricting production. By prohibitive tariffs and heavy subsidies, several European countries are trying to produce at home primary products which they had previously imported from Asia or America. This is a mischievous move and will prevent the restoration of international trade. Competitive currency depreciations will only give a temporary relief. Restrictions may raise prices, but they are generally anti-social. A world economy that necessitates America to burn wheat and cotton when the masses of Asia are ill-fed and badly clad is inequitable indeed.

To bring about a stable recovery, therefore, two things are essential. (1) Trade restrictions must be removed and currency manipulations must stop, and (2) consumption must increase. The present trade restrictions are largely due to the competition for a limited market among a number of producers, each of whom has the equipment for producing a great deal more than he actually does. Therefore, if trade restrictions must diminish, there must be an extension of demand and international understanding about lines of production and markets.

Eastern Market holds the Key

The fundamental factor seems to be the extension of the market. In the last 15 years, great improvements have taken place in industrial technique, and production to-day is much simpler than ever before; but no corresponding extension of the market has taken place. As Adam Smith said long ago, "the division of labour is limited by the extent of the market". When similar improvements in technique happened in the past, notably in the periods 1760-1800 and 1860-80 a timely extension of the market took place, and thus the disequilibrium was soon removed. No such extension has taken place recently; on the other hand, the continuous depression in agricultural prices from 1920 made it impossible for the populous Asiatic countries and the 70% of the world's population who are agriculturists to consume a reasonable part of the products of Western industry. Hence, the persistent unemployment in the industrial countries since 1920. Even in 1929, before the depression, there were over a million unemployed in Great Britain. The economic disequilibrium which has produced such a persistent unemployment will not be rectified unless a substantial increase takes place in the purchasing power of India, China and other Asiatic

countries which contain more than half of the world's population. The people of these countries are to-day ill-fed, badly clad and poorly housed; by increasing their income, not only will the economic welfare of those countries rise, but they will become greater participators in international trade, and thus a better balanced world economy will result. These countries may not take more of Europe's textiles, iron and other ordinary goods which they can produce cheaper, but they will require for a long-enough time the machinery, electrical appliances, wireless sets and refined goods of all sorts, and a steady demand for such goods will enable Western countries to reorga-

nise their economy on a new basis.

This then is the central problem of world economy to-day. But how can we raise the level of incomes in India and China? It can be done by fully employing the unemployed and underemployed people of these countries and by enabling them to obtain the fruits of their labour. A programme of rural development carried out by an energetic Government with the willing co-operation of a hardworking people is needed. It is for us in this country to prepare for such a programme in the new environment created by the reforms. Raise the Indian peasant's standard of living and you solve not only India's problem, but the world's, in great part.

HE WHO HAS HUNGERED

By PHYLLIS HARTNOLL

He who has hungered for a day
Will keep to the path, and take his way
Between the fields, nor over tread
The corn that makes to-morrow's bread.

He who has thirsted, and drunk deep
From the pool where shadows sleep,
Will stay his hand, nor ever fling
Mud to defile the welling spring.

He who has silently borne pain
Need never fear to speak again,
For the awaited word will reach
Ears that are deaf to idle speech.

He who has heard God in his heart
Will never turn to walk apart,
But with the common herd of men
Mingle, to lead them home again.

For thirst and hunger he must know,
Humble and broken-hearted go,
Who would be freed from doubt and fear—
Eyes that have wept see all things clear.

Freedom in Education

By K. P. MATHAI, M.A., LL.B.

It has been said that the object of education is to make a child a *good man* and a *good citizen*. A good citizen owes his character mainly to his education. And on the character of the citizens depend the happiness and prosperity of a country.

This being the case if the good citizen of a State is not a good man, then how could education achieve its desired object? As long as States remain independent units organised on a basis of power competing with others, coveting the property of others and making wars on others, the good citizen may not always be a good man. The aim of many States is to create citizens in their own image to serve their power rather than the needs of humanity. Therefore it is difficult to suppose that the good man and the good citizen will normally coincide.

The good citizen of one State may be a most undesirable man in another. The liberty-loving Englishman with his faith in religion and imperialism may fall short of the ideal of a good citizen and even of a good man in communist Russia.

Modern States are more concerned in educating their citizens according to their political principles and ideals. All the talk about freedom in education is a mockery in almost all civilised countries. Everywhere it is the Government that controls and directs the education of its future citizens. Nazi Germany has remodelled its educational system in such a way as to make their students complete Nazis, while Italy turns out every one of her future citizens as true Fascists. The

Russian ideal of education is to make their young men and women real and active Communists. The education in pagan Rome was entirely different from what it was under Christian Emperors.

In England during the 18th Century when the Government was in the hands of a ruling class, education was mainly confined to those who composed or were likely to serve the governing class and was according to their ideal. Even as late as the end of the 10th century an English judge could say on the bench "As for the common people what they have to do with the laws except to obey them." The first impulse towards universal education was given by the French Revolution.

With the advent of democratic governments in the various countries in the 19th century education of the masses became popular and liberal. The establishment of universal suffrage, made governments depend upon the votes of the people. Now the ruling classes found it to their advantage to educate the people to make them understand and appreciate their tremendous responsibilities in making and unmaking ministries.

Thus it is clear that in every age and in every country education of the future citizen is based upon the policy of the governments. The State always tries to mould the future citizen into its own image. In a democratic country like England, where the liberty of the individual is considered an inviolable law, the government allows a great freedom in the educational policy consistent with the

political principles. But in all countries, the right of the teacher to impart instruction to his pupils against the policy of the existing regime is curtailed to a great extent by the governments.

Whether such interference is for the good of the individual citizen or for the State is a highly controversial question. Therefore, in determining the value of the education in any particular country we have to consider whether the government of the country is for the good of the individual. All governments are supposed to exist for the good of the people. But in several instances, even in apparently democratic countries, we find that governments are not carried on popular will nor for the good of the majority. In such States, the citizen is educated to serve the objects of those in whose hands the machinery of the government rests.

The good citizen of a communist Russia denouncing God and Religion, and violating the sacred laws of marriage, may be a very bad citizen in Rome. But if Russia had conquered Italy, she would have educated all the Italians according to her ideal of a good citizen and a good man.

Therefore it is evident that the educational policy of every country is based upon the principles on which the Government of the country is carried on. Education of the citizen is an important function of the State. But how far the State would allow freedom in Education is a difficult question to answer.

The aim of higher education is not merely instruction but the advancement of knowledge, the storing up of more wisdom for the benefit of the world. It has also been universally admitted that unfettered freedom of enquiry and speculation in the higher realms of the mind is the indispensable condition of progress. If this be so an honest man may be allowed to express what he believes to be true, even when such beliefs may be totally opposed to the policy of the governments. But no civilised government will be willing to give this freedom to its teachers. Why? The State would say that the teacher is not a private citizen but a servant of the community. Therefore he is bound to be as impartial and as scientific in the most debatable subjects as a human being can be. Have not the parents the right to curtail the freedom of the teachers to impart religious ideas to their children opposed to their own beliefs? So also the State upholds its right to mould the citizen according to its ideal. Therefore all the talk about freedom in education in its true sense is meaningless.

Modern education is absolutely fettered. We talk a good deal about the true ideals of education and of the methods to make the child a good man. Every one admits it. But let us clear our minds of cant on this matter. Education in the present world is entirely in the hands of the State which tries to mould the plastic minds into its own image for its own purposes rather than to serve the needs of humanity at large.

Modern Girls of Japan

Change in the popular ideas of beautiful women

By Miss S. SAROJINI DEBI, M. A.

No nation in the world has made so rapid a progress during the last fifty years as Japan. There is not a single branch of human activity in which she has not equalled or even surpassed other nations. The Western civilisation that swept over Japan like a torrent had its influence on every mode of life. It even worked marvellous changes in the popular ideas of beautiful women. A new standard of beauty dawned upon the girls of Japan. There was a marked change even in the dress of women. They no longer wore their ancient *Kimons* loosely trailing from the shoulders to the feet. In the beginning they adopted a combination of Japanese and

foreign taste, which eventually gave place to an entirely new style of dress. With the age of scanty dresses and the period of exposure, Japan too discovered women's legs. The leg which was but a joint and a means of locomotion, become an artistic object and an important beauty factor. In olden days all that a girl required was a beautiful face, but now she must have in addition, brilliant eyes, pearly teeth, rosy cheeks, smooth skin, shapely legs, a symmetrically developed physique and a modern dress.

Several factors contributed to this



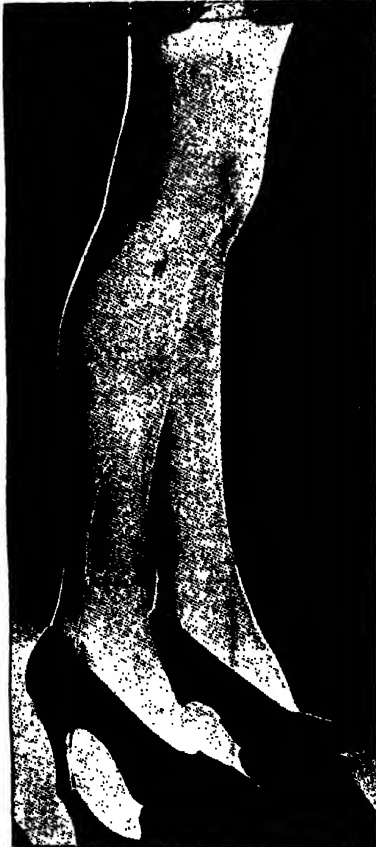
The type of Japanese girls of the olden days.



Modern Japanese Girls.

change. The more westernised way of living that resulted from the introduction into the country of the latest things produced by ever-progressing science at home and abroad was one of the chief reasons. The great encouragement of sports among girls was another. In addition there was also the wave of Americanism imported through American films.

It has been only 10 years since the Japanese nation was awakened to the importance of sports, but to-day even girls of primary and high school ages catapult themselves from spring boards



Beauty in Women's Legs.



Miss Masako Nishioka who was chosen as "Miss Japan" by popular vote in 1931.

into pools and run about on tennis courts. They freely take part in all sorts of games.

Daughters of modern Japan are no longer "little doll-like women" but they are women of healthy growth and natural grace. Girls wear light foreign sports suits most of the time to-day. Many radically modern girls even hold up traffic by riding on bicycles.

The students of girls' high schools—even those who are of marriageable age—are not shy of exposing their legs unlike their sisters scarcely more than ten years ago. They freely take part in running, high jumps, and hurdles. In their national championship activities girls do their level best in fighting against the delegates from other parts of the Empire.

They also have mass games and demonstrations.

Supported by their sisters, modern girls of Japan no longer cling to the antiquated traditions. Old ideas have been completely abandoned and the specimens, the traditional type of women, could only be had from art galleries and museums.

In the olden days women merely envied the beauties among them but never tried to make themselves such. They believed that beauties were born and not made. This way of thinking, however disappeared upon the appearance of the beauty parlour—the big modern beauty-manufacturing plant. There was a general rush to this “weaving and plastering” works where the traditional type of feminine beauty was remodelled to Hollywood styles. From these factories emerged bobbed haired women, boyishly shingled women, and women who had their hair done up in what proved to be a blend of foreign and Japanese taste.

Some of the women even dye their hair in colours they like. Beauty no

longer is a natural gift and women have come to acquire the popularised art of how to look beautiful. The beauty parlour makes mass production of “beauties” out of the average women who are driven to these scientific beauty factories by the magic force of modernism. This wave of modernism has completely revolutionised the Japanese girls. Some girls even commercialise their physical beauty by insuring legs, eyes and faces. They are so advanced in their ‘taste’ that those with bow-legs are constantly worried about them. It has even resulted in a scientific discovery by the Aichi Medical University of a treatment to set right women’s awkward legs.

The influx of Americanism has also brought into Japan the craze for beauty contests. Thousands of girls freely join these contests.

In every way Japanese girls have advanced and are now among the foremost in the world not only in the matter of beauty, but also in education and progress.

THOUGHT FOR THE MONTH

Fear and gain are great perverters of mankind, and where either prevail the judgment is violated—William Penn in “*Some Fruits of Solitude.*”

The Romance of George Meredith

By SHEIKH IFTEKHAR RASOOL

An outstanding figure in a great era—the Victorian era, in which so much of the history was consolidated—George Meredith is destined to live for ever in the minds of the more thoughtful of his countrymen. As time goes on opinions and standards change, and bygone measures of value in literature as in other matters are sometimes deemed inadequate when applied to modern production in the creative sphere. Egotism is inseparable from fashion, and thus we find, when comparisons are made between to-day's doings and the doings of fifty years or so back, that the earlier era tends to suffer. We are sure of ourselves and of our more liberated and progressive opinions, and in self-congratulation of our greater freedom fail to perceive the solid merit and many virtues of an era which has produced some of the greatest names in history. Posterity alone can judge whether the names of certain of the best-known contemporaries will survive the test of time—they are, as yet, so many unknown quantities. To such great Victorians as George Meredith the test of posterity has already been applied; and from the test they emerge with the power of their dominant personalities undiminished, and their right to inclusion in the hierarchy of famous men unquestioned.

Personality plays a considerable part in association with the past, and it is undisputed that the personality of Meredith was of unusual depth and strength. The personality stands out, clear-cut, and forcible, in his books—only Meredith could have written 'The Egoist' or his famous 'Diana of the

Crossway.' The era in which he lived produced the genius of Thomas Hardy, and yet these two writers were so far apart as the poles in conception, treatment and appeal. One cannot imagine Hardy writing Meredith's immortal lines to the lark, and Meredith would have been out of his depth in 'The Tess of the D'Urbervilles.' Both these men are typical of, and intimately represent the strength, solidity, objective detail and 'finish' of a period when such attributes largely based the national character.

Meredith's love of nature was perhaps his outstanding trait. His works betray it—almost one might say, in every line. No man can love the



Sheikh Iftikhar Rasool

natural order without instinctively seeking constantly to associate himself with that order. His method of association—his desire for a censelessly increasing intimacy with the natural world—lies through the open door of concentrated observation. He learns by looking and watching, and by hearing and listening and the knowledge he comes by is grown into his personality and manifests itself in all his creative efforts. No man could have written the many exquisite passages of such a book, let us say, as the 'Egoist', where the imagery of the poet and the accurate detail of the architect are blended, unless he had served a loving apprenticeship in that wide sphere where Nature is most truly herself.

Passionately loving the countryside, Meredith yet had his prejudices in favour of a particular countryside—the smiling country of his beloved Surrey. It has been said that Surrey was his world. It would perhaps be more accurate to say that but a cherished part of Surrey was his world—the rising of the great chalk downs at Box Hill with their green masses rolling on the sea, and the richly

clad slopes of that sandstone intrusion, Leith Hill. An ellipse environing Box Hill and Leith Hill might be said roughly to constitute Meredith's country—the district in which he made his home and passed so many of the happiest days of his life.

Meredith's beautiful home stands at the foot of Box Hill. It is built of blue flint stones, whose matrix was the chalk downs of Surrey. It is aptly called 'Flint Cottage'. In the garden, some fifty yards or so from the cottage, stands the immortal chalet, which Meredith had built in order that he might work without interruption. No truly great man ever shirked his job, and Meredith was an indomitable worker. In the peace of this pretty chalet much of his work was done—not only the labour attendant on his many novels, but on countless tasks by which he managed to earn a livelihood.

His Romance

It was in Germany, in the romantic Rhine country, where to his poet's eyes, every tree and stone was charged with a



Windmill Hill

legendary glamour, that he met Thomas Love Peacock, the novelist and his daughter Mary. She was gifted, beautiful, and witty and had been tragically and romantically widowed four months after her marriage. Meredith was twenty-one, strong, handsome, poor, and ambitious to win himself a great name as a writer. Obviously the two had to fall in love.

At first, in the glow of romance, and stimulated by the literary and artistic people among whom they moved, Mary and her young lover were happy in their growing passion. They had almost every interest in common, and as the continual discovery of harmonies of taste drew them always closer together. There could be but one end to it, thought Meredith, and that was marriage.

Five times was the proposal made and refused before Mary accepted it. On August 9, 1849, they were married in London. The first move towards tragedy had been made, and it had been an idyll.

It did not last very long, for soon the early happiness gave place to quarrelling and clashes of temperament. The very things about which he and Mary were before agreed now produced only differences. They were both writers, both demanding the help and attention, or claimed the rights of irresponsibility, of artists intent upon their work. It was essential that one side should give way, and it was not in the character of either to do so.

Meredith was difficult—often irritable, bitter of speech when angered, restless with the burden of his genius.

And Mary, now nearing forty, fell victim of that illness of the mind which so often—nearly always—manifests itself in the woman who marries a man much younger than herself; the illness in which that maternal instinct, which every woman feels for the man she loves, turns into the instinct of a nursery governess.

Scenes grew more frequent and more violent, until there came a day when, alone at Seaford, in debt and unhappiness, Mary was found by Henry Wallis, the painter. He helped her, then made love to her, and they fled together to Italy.

At Windmill Hill, at the foot of Box Hill, south-east of 'Flint Cottage,' after passing the bridge, which is rich in associations with bygone great men—Nelson, Kents, and others—one comes to Surrey's most beautiful and romantic river, the Mole. Countless pilgrims in ancient times must have waded the Mole in their long journey from Winchester to Canterbury. The very yews studding Box Hill might be claimed to have been used as landmarks in this pilgrimage from west to east for the weary pilgrims to worship at the shrine of Thomas a Becket in Canterbury Cathedral.

There he lived and worked until in 1905, King Edward conferred on him the Order of Merit, and three years later, on his eightieth birthday, the whole country joined in honouring him, holding a sort of carnival of praise.

A year later he was dead. He is buried in Dorking Cemetery. Box Hill—the great green slopes he loved and which for so many years his faithful feet had pressed—looks down on his resting place.

The Child in Tagore's Poetry

By AMAL KANTI MAJUMDAR, M.A., B.L.

All poets are more or less lovers of children and Tagore is no exception to the rule. That he derives much of his inspiration from the child is common knowledge. In fact the child plays a very large part in his poetry and a considerable portion of his works is devoted to the delineation of childhood and child-life. It is no easy task to write something readable and fascinating on child-life. To compose really good child-poems one must identify one's self with the child. "The poetry of childhood", as one critic finely puts, "is of two kinds: that in which the grown-ups peer down at dawning life, fascinated by its fresh simplicity and adolescent charm, and that where the grown-ups, by virtue of their sympathetic imagination, identify themselves with the child, looking at the world with the child's eyes." Tagore certainly belongs to the latter class as his child-poems unmistakably point out. The child was no doubt a favourite theme with the Bengali poets that flourished before Tagore. They were, however, charmed by the simplicity and innocence of child-life. To them children were symbols of purity and loveliness. But they entered little into the soul of the child. Tagore is perhaps the first Bengali poet to enter into the very soul of the child and express its inmost thoughts and feelings with truth and beauty. It is no exaggeration to say that his child-poems are almost unrivalled in the whole range of Bengali literature.

The child-poems of Tagore show a rich variety of themes. "Sishu" which appeared in 1903, is his first excursion into the realm of child-poetry. After

"Sishu" appeared "Sishu Bholanath" in 1921. In these two volumes the poet has handled a large variety of themes connected with child-life. The glory and loveliness of the child, its hopes and aspirations



Rabindranath Tagore

its awe and wonder at the beautiful objects of Nature—all these have been depicted with power and insight. Poems like "On the seashore of endless worlds children meet" are marked by his philosophic depth of his maturer years. In some of his child-poems we get glimpses of his own childhood. There are, again, a few child-poems which exhibit an extreme precociousness on the part of the child.

Tagore's child-poems are too numerous to mention. Among his best known poems we may cite "Janma Katha", "Biday", "Matribatsal", "Ichhamati", "Birpurusha" and so forth. For a parallel of "Janma Katha" in which the

child puts an apparently simple question to its mother "where am I come from, mother?" we may turn to Mary Coleridge's "A Mother to a Baby." The idea of the two poems is strikingly similar. What is shadowed forth in these poems is that the personality of the child is bound up with that of its mother and that the yearning for maternity which is innate in woman lies pervading the heart of the mother even from her earlier years. A similar note is struck by Tagore in another poem of his. To give a fragment of its prose translation by the poet himself will not be altogether out of place here. "The sweet soft freshness that blooms on baby's limbs...does any body know where it was hidden so long? Yes, when the mother was a young girl it lay pervading her heart in tender and silent mystery of love...the sweet soft freshness that has bloomed on baby's limbs".

The real beauty of Tagore's child-poetry lies in those little poems that centre round the mother and child. Here we enter into a new world and get a true picture of the child-mind. The poet by means of his splendid imagination, weaves fine webs of dialogue between mother and child and strives to bring out the attitude of one to the other. The love and tenderness of the child for its mother, its sweet dreams and wild fancies and its little tricks and jokes have no where been realised with greater truth and deeper wisdom than in "Janma

Katha" "Biday", "Monepara" and other poems. Sweetly and delicately has the poet reproduced in those little lyrics "that world-old colloquy, the Drama of the Mother and the Child, the child speaking to its mother in the language of baby innocence, the mother answering the child in the mother dialect of unfathomable love".

The child, as portrayed in Tagore's poetry is a bright joyous and happy thing. It takes no thought of the future like us. Nothing sordid or utilitarian enters into its will. "Pearl fishers dive for pearls, merchants sail in their ships but children gather pebbles and scatter them to the winds." It plays hide-and-seek with its mother and loves to listen to fairy tales from the lips of its grand-mama. It builds houses with sand, weaves boats with withered leaves and smilingly floats them on the vast deep. It longs to enjoy the freedom of the woodland and fade away into the infinite sky above with the floating clouds.

It is needless to add that Tagore is the first child to be a poet and the first poet to be a child. So far as his child-poems are concerned he has surpassed such English poets as Blake and Swinburne at least in some respects. There is a touch of universality in his child-poems. They are universal in the sense that they are true of the children of all ages and all climes. Any child going through them will find its own mind and personality reflected in them.

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The Napoleon of India

By A. F. M. ABDUL ALI, F.R.S.L., M.A.,

*Keeper of the Records of the Government of India,
and ex-Officio Secretary to the Indian Historical Records Commission.*

There is, perhaps, no more notable and picturesque figure among the Indian Chiefs who rose to power and carved his way to eminence on the ruins of the once great and magnificent Mughal Empire than the Maharaja Ranjit Singh, the founder of the Sikh Kingdom of Lahore. In the beginning of the 19th century amidst the fierce conflicts and dissensions of the Sikh and *Sirdars* he found his opportunity and seizing it with energy and promptitude welded an unruly and disorganised people into a compact and powerful nation and converted them into a strong military body, "which" according to Hunter "for steadiness and religious fervour has had no parallel since the 'Ironsides' of Oliver Cromwell."

Captain the Hon'ble W. G. Osborne, Military Secretary to the Earl of Auckland, Governor-General of India (1836-42), who visited the Court of the Maharaja Ranjit Singh at Adinanagar in 1838 remarked: "The attention which is bestowed upon Indian politics and history is rare and superficial, that there are probably many persons to whom the name of Ranjit Singh is sufficiently familiar, who are very imperfectly acquainted with his origin, career and the nation which he ruled." In spite of the march of time and the growing thirst for historical research this observation holds good to-day. This monograph, based as it is on unpublished records in the archives of the Government of India, should throw a new flood of light on the life and times of the "Lion of the Punjab."

The great French traveller Victor Jacquemont, who visited Ranjit Singh's Court at Lahore, remarked: "Ranjit Singh is an extraordinary man—a Bonaparte in miniature." His conversation is like a nightmare. He is almost the first inquisitive Indian I have met and his curiosity balances the apathy of his nation. He has asked me a hundred thousand questions about India, the British, Europe, Bonaparte, this world in general and the next, hell, paradise, God, the devil and myriad of others of the same kind." Jacquemont's comparison



A. F. M. Abdul Ali



Ranjit Singh

of Ranjit Singh with Napoleon is not as fanciful as it appears. From the records we find that Ranjit Singh had many similarities with Napoleon. Ranjit Singh's way of honouring his famous generals, Misser Dewan Chand with the title of "Khair Khwah Ba-safa Zafar Jang Bahadur" and with a *Khilat* valued at a lakh of rupees after the fall of Multan in 1818 and Boodh Singh with the honorary dress on the battlefield after his suppression of Syed Ahmed's terrible revolt near Attock early in 1827 greatly resembled Napoleon's way of honouring his famous marshals, Lannes and Davout, after the battles of Montebello and Auerstadt in 1800 and 1806 ; Ranjit Singh's hazardous expedition in 1822 to the Afghan town of Menkerah an inhospitable, sandy and cheerless

tract between the Indus and the Sutlej—and Napoleon's expeditions to the deserts of Syria and Egypt in 1798 have many features in common ; Ranjit Singh's way of encouraging his disheartened troops at the fierce Battle of Nowshera in 1823 "by placing himself at the heat of the battle with a flying standard in hand and uttering fiery words of exhortations" reminds us of the tactics which Napoleon so often displayed in his several battles, notably at Arcola and Lodi in 1796 ; Ranjit Singh's expedition against the wild and warlike Afghan tribes of the Derbend country (in Baluchistan) after crossing the most dangerous part of the Indus between Ghazi and Tribela in 1825 corresponds in several ways to Napoleon's great expedition against the hardy and impetuous Cossacks of Russia after crossing the Niemen river in 1809 ; Ranjit Singh's masterly retreat from the Derbend province to Lahore single-handed through hills, mountains, and deserts at the astonishing speed of 50 to 60 miles a day after recrossing the Indus recalls to our mind Napoleon's great retreat from Moscow through the wilds of Russia to Paris all alone in 1812 after effecting the perilous passage of the River Bersina. Sir Lepel Griffin, a writer of great repute, also finds many common features between the kingdoms of Ranjit Singh and Napoleon. He says: "The Sikh monarchy founded by Ranjit Singh was *Napoleonic* in the suddenness of its success and the completeness of its overthrow."

Ranjit Singh's great career since his assumption of his government in 1793 up to his last campaign against Peshwar in 1828 was a long series of thrilling military exploits extending over 40 years which, according to Sir Lepel Griffin, "undoubtedly puts his name among the great leaders of men from Julius Caesar down to Napoleon Bonaparte".

"It was his extraordinary talent alone" says Marchman, "which reared the edifice of Sikh greatness and if it had not been hemmed in by the irresistible power of the East India Company would undoubtedly have established a new and magnificent empire in Hindoosthan. By indefatigable exertion he succeeded in creating an army 80,000

strong with 300 pieces of cannon, superior in discipline, valour and equipment to any force which had ever been seen in India under Native colours." When he died the Sikh power in India was at its zenith and "then it exploded" says General Sir J. H. Gordon "disappearing in fierce but fading flames."



Pandit Jawaharlal Nehru in London being received by Indian public. An Indian lady is seen putting a Thilak on his forehead. On his left stands his daughter Indra.

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The Criss-Cross in Indian Life

By K. POTHAN THOMAS

No country in the world has been so much vilified as India. And yet no other has been so much praised for her spiritual glory, simplicity of life and her unflinching fidelity to tradition and custom. When propagandists like Miss Mayo falsely paint her as the dark dungeon of ignorance and superstition, we take up cudgels against them. It is natural. But when some others—propagandists too, of a different type—extol us as the chosen people of God with our blissful ignorance and the primitive life in our villages, we give them a place in the gallery of national saints. This is also natural.

But the most unnatural part of it is our attempt to mix up the two cultures, Western and Eastern, ancient and modern. The confusion resulting from an unhappy combination of two antagonistic civilizations is eating into the very vitals of the nation. Some of our educated and enlightened men and women are playing a double part. Sometimes you see them entirely modern discarding all tradition and custom. The next moment they seem to go back into the 10th century, forgetting once for all the present. No one knows what to accept and what to discard.

On the one side a strenuous attempt is being made to keep our society entirely aloof from any influence of the Western civilisation. On the other hand there are a considerable number of leaders and reformers who advocate the acceptance of the modern civilization.

Here is the real conflict in India. We have once for all to make up our

mind whether to remain in seclusion, whether to shut off ourselves from the rest of the world or to accept or to advance on it.

Is the new civilization superior to our traditional forms of life? Is progress possible without adopting the new mode of life? or is it worthwhile to preserve the quiet, simple and ancient way of life peculiar to India? These are some of the questions that every young man and woman has to consider.

If only we care to survey the progress of civilization all over the world, we will find that medieval traditionalism and arbitrary despotism were the stumbling obstacles that stood in the way not only in the freedom and development of thought in the peoples but also in their initiative and their spirit of enterprise. With the disappearance of autocracy in heaven and on earth, a vigorous civilization based on political freedom and social equality arose. The traditions which had dominated thought and action and had once given the people stability and security have been broken down. The renaissance in Europe brought in a new spirit of critical reasoning and self-reliant activism to the upper class and the French Revolution gave it to the masses. A new civilization based on secularism, humanism and dynamism came into existence. Wherever it penetrated the new civilization created an entirely new man and a new society.

This dynamic new civilization of the West came in contact with the static civilization of the Orient. Progressive nations

of the East, like Japan; found it highly useful to adopt the Western civilization based on the new conceptions of political, social and economic life. Western life penetrated Japan throwing its age-old and time-hallowed sacred traditions and customs to critical and utilitarian scrutiny and plunging them into the melting-pot of change and reform. This has saved Japan and to-day she occupies the proud position as one of the most powerful and advanced nations of the world.

India, from ancient times came into contact with Egyptian, Greek and Chinese civilizations. But we are not concerned with the past world. The Moghul conquest brought in the Arabic civilization of Islam. It has had a considerable effect in our social and political life. With the advent of the Britisher, India came in direct contact with the new civilization of the West. For the last two centuries, we have resisted it and we are still resisting it.

In fact the new civilization of the West—or more properly termed the modern civilization—is not an extraneous growth. But on the other hand it had its roots in the older civilization and is due to the natural development of human life. The dawn of an entirely new era for mankind has necessitated a new civilization. The fact that Japan could adopt it without detriment to its individuality, proves that modern ideas and attitudes are universal in their scope and aim. The spread of modern civilization over all the earth through progress in science and communication, and the fast changing ideas of political, social and economic life of nations have broadened history for the first time into a world history in which all countries and all peoples were drawn.

In India every one admits the necessity of replacing some of our customs and traditions in order to instil a

new and vigorous force into the old bones. In its conservatism and traditional lethargy, life in India seems on the surface undisturbed. But, if we look deep and study carefully the growing generation, we could easily note the unrest in them. In these days conviction is growing deeper in the more far-sighted intellectuals for the need of reform. Side by side with the reformist movement a large number of leaders have come to the forefront with their programme of restoring the various traditions of India to their ancient position and to revive the basic code of the ancient life in its original form.

But youth to-day have begun to question the foundations upon which traditional life rests. The rising generation of young intellectuals torn from its moorings in tradition and snatched up by the tornado of influences brought about by contact with the advanced life of the far East and the West, are bound to effect a sharp break with the past. To-day we are only in the transitional stage.

On every side we see estrangement of the intellectuals from the masses. This is due to the fact that the new wave of thought has not penetrated the masses for obvious reasons, among them illiteracy is the most prominent. Yet notwithstanding the very restricted number, these few young men and women will be able to accomplish wonderful social changes in India. Up to now accustomed to despotism and to accepting their lot they submitted with traditional fatalism to what appeared to be their destiny. A new spirit of revolt, a conscious will for change, is stirring a new life into the dry bones of a seemingly dead people. They discard the traditional Indian mode of life and adopt the Western civilisation because they find it a modern civilisation which is universal and as far removed from

medieval Christianity as from medieval Hinduism or Islam. It is absurd to say that in adopting this new life one religion gives way to the other. On the other hand they accept modern civilisation because it is a necessary pre-requisite for a vigorous and independent life suitable for political and economic progress in the modern world.

The intellectuals of the older generation had concentrated their attention exclusively on political independence. But now most of them seem to have realised that an adaptation of political form and a certain imitation of Western culture are not enough and that these tended rather to reveal the inner weakness of Indian society. Therefore a movement was started to awaken a new spirit in the masses. India has to take a lesson from other countries that the only way to salvation and to build up a strong nation depends entirely upon the masses and their integration with the nation. This could only be achieved by the education and economic betterment of the masses, delivering them from the veritable social evils, extreme poverty and backwardness. Out of our 350 millions only about 20 millions have received education and it is said that out of this only about 3 millions know English. How then is it possible to make them adopt a civilisation and culture that remain entirely foreign to them? The only way to save India is by educating the masses and relieving them of their universal poverty.

Hinduism and Islam have dominated the social and personal life in India. They have spread a bond of morals and manners over all the masses professing them. All human activities in India are directed by religious domination. India has infected the same disease that medieval Europe suffered when religion was mixed up with social, political and economic

activities. It has often been said by the older generation that there is a tendency in our educated young men and women imbibed with the spirit of nationalism to get out of the hold of religious traditions and beliefs. Why? Youth to-day is assailed by new problems and new ideals which can give them no answer in traditions. The most important part of the nation-building programme, therefore, is to lift the masses from the depths of tradition, ignorance and poverty and bring them into the melting-pot of modern civilisation. Greater educational facilities are required and a more vigorous social propaganda is necessary. The new education demands a new literature discussing the problems of modern life. A modern nation can be built only upon the emancipation of women, their active participation in national life and their understanding of the needs of the new life and of the rising generations.

The Indian youth to-day is becoming more and more conscious of having entered a new era of change. Undoubtedly we are in the midst of a period of transition. Seclusion and delimitation are no longer possible. The future of India is entirely in the hands of the youth of the country. They can make and unmake it. But to bring it to the level of the modern progressive nations, they have first to liberate themselves from the clutches of some of our tradition and custom.

The fight to-day is with the forces of orthodoxy and communalism that stand in the way of the unification of the peoples of this vast country for their social and national progress. Will modern youth achieve it? The whole world is watching with interest the effort of India's intelligent youth to compromise the cross-currents of two cultures—the modern and the ancient.

Notes and Comments

THE NEW YEAR

The Message of Peace

This is the season of the year when we are reminded of the message of "Peace on Earth, Good Will towards Men". And yet how unfortunate and tragic it is to see the very people who glorify themselves as the followers of that Prince of Peace, crucify him at every moment in their life. The excellence of this noble message has been dinned into the ears of humanity continually. Nevertheless, individuals and nations are becoming war-minded.

Christ taught a philosophy of life which the whole world admires. And yet his message and teachings are more disregarded by his followers than the so-called 'pagans and heathens.' Wars, conquests, racial jealousy, and militant nationalism are the order of the day. Italy goes on a mission of civilising the dark Christians of Abyssinia not with the message of peace and good will, but with bombs and machine-guns. When that footsore Galilean fisherman, Peter, walked along the Appian Way he was not considering a military onslaught on the glorious city of Rome. He gathered a few fearful men about him and told them of Christ and His message. He described to them the gospel of love. Meanwhile pagan Rome was shining in the splendour of military conquests. Yet in three short centuries Rome and her emperor were conquered to Christianity. How did it happen? Of course not through air raids and poisonous gas. Josephus tells us the great secret "Behold those Christians, how they live, how they love one another".

If the world is to hear the message of Christ once again it must rear a people of good will and love.

The Indian Youth

We in India want peace—peace in our internal conflicts. Communalism, provincialism and all other destructive 'isms' are eating into the very vitals of the nation.

The call for peace and good will comes from the youth to-day. It is a poor commentary on the older generation that they have not been able to adjust their conflicting interests for national and social progress. A new era has dawned in India which manifests itself in the earnestness and enthusiasm of the younger generation to work and live for the noble ideals of service and self-sacrifice.

The youth of to-day have no money-values. It is life uncommercialised, the human soul without a trade-mark. The Indian youth have begun to feel that patriotism is above wages, and materialism and selfishness destroy the nation. We note this change in the modern students who make a stupendous effort to live up to their high ideals despite the many antagonistic forces that constantly attempt to pull them down into the depths of dishonour and shame.

The Modern Student League

The Modern Student League organised by the young men and women stand for the fulfilment of their highest ideal. "Unity, discipline, patriotism, sacrifice,

work". These words have become the trumpet from the Himalayas to Cape Comorin. No more greater manifestation of the earnestness of our youths to build a new India is necessary than their effort in the cause of this new-born organization. Boys and girls, cheerfully endure hardships, unquestioningly accept sacrifice as the true glory of life. It is the vision of a national unity and a social regeneration that attract them to the League.

Our Educated Girls

Another step in the youth movement of to-day is the growing consciousness among our educated girls to take a full share in man's scheme of life. They

seem to have realised once for all that success in any complete sense of the word, is not achieved readily by society or nation without the complete co-operation of women. Modern girls of India seem to have decided to contribute their share in social reorganisation and national progress. History can never fail to record the courage with which many of our girls are pioneering the cause of the emancipation of women from the clutches of tradition and custom that deny them the fulness of life and obstruct the nation's path to salvation.

We hope the new year will crown our young men and women with success in their great and noble work.

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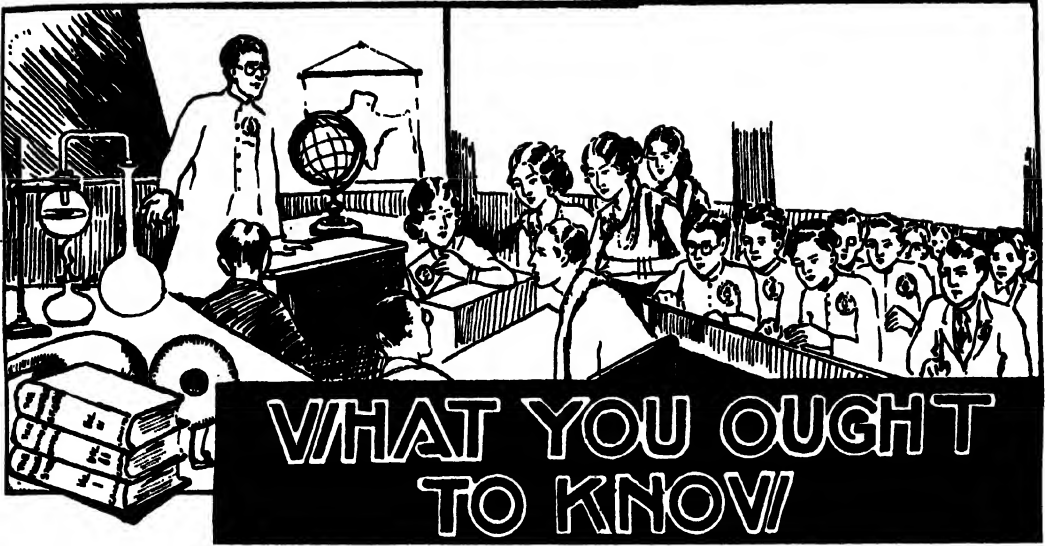
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The Seven Wonders of the World

(1) Pyramids of Egypt (2) Colossus of Rhodes (3) Hanging gardens of Babylon (4) The Pharos (Lighthouse) of Alexandria (5) The Tomb of king Mausolos (6) The Statue of Jupiter at Ephesus (7) The Temple of Diana at Ephesus.

The Rocking Stone



In the Tandil mountains, south of the Rio Plata, this 700 ton mass of granite has lain for centuries on the brink of a precipice. A man can rock it easily with one hand and control its swing sufficiently to crack a nut. But a team of a thousand horses which was once yoked to it failed to displace it by a single inch.

Electricity and how it was discovered

The man who first saw the lightning saw electricity at work, but he did not know what it was. Twenty-five centuries ago people noticed that after amber had been rubbed with a cloth it could pick up straws and dead leaves. So the name electricity comes from the Greek word *electron*, meaning amber. Then afterwards it was discovered that several other things when rubbed became invested with the same mysterious power. For instance, you may easily produce a little electricity by rubbing a glass rod with a piece of silk, or a stick of sealing-wax with flannel. Then you may know that there is electricity, on the glass or sealing-wax by holding it just above some little pieces of thin paper. The paper will spring up and stick to the glass or wax. Later on, several ways were discovered of making electricity travel in what are known as current really means running, for electricity travels very quickly indeed. It travels through some things very easily, whilst through other things it scarcely travels at all. Metals and things through which it travels quickly are known as "conductors" of electricity, whilst things through which it will not travel are called "non-conductors".

The Brontops



This restoration-drawing shows, if not one of the most formidable at any rate one of the most curious of the beasts of prehistoric days. A fore-runner of Rhinoceros, the Brontops also called the Great Titanother was some 15 ft. long and 10 ft. high at the withers.

India's contribution to the last Great War

The number of troops sent on active service from India was : British officers 23,040 ; British other ranks 1,96,494 ; Indian officers 13,617 ; Indian other ranks 5,38,724 ; Indian Non-Combatants 3,91,033. Total 11,62,908.

Total number of casualties among Indian troops were :—Deaths from all causes,—Indian officers, 691 ; other ranks 25, 186 ; Non-Combatant, 10,119. Wounded,—Indian officers, 1,463 ; other ranks 57,045 ; Non-Combatants 781.

The total sum of gifts and contributions amounted to about ₹ 5,000,000. India's Public Debt was increased by about 230 crores.

Cable Railway



Cable Railways are used in mountainous areas. The car runs on a single wire rope at the top.

Who invented the first match ?

It is to a chemist of Stockton, John Walker, by name, that we owe the friction match in common use to-day. As a chemist, he knew that a kind of salt, called "chlorate of potash," would explode when mixed with certain other things and sharply struck. So he dipped a slip of wood into a mixture of chlorate of potash, sulphide of antimony, and gum—to make the mixture adhere to the wood—and so made the first friction match.

When these crude matches were drawn sharply across a piece of glass-paper, they readily took fire. Walker sold them at the rate of fifty a shilling.

Indian Parliament House



This is the present Legislative Assembly Building at New Delhi. It is built of red and white sandstone. There are more than 80 columns round the Parliament House.

The origin and meaning of the phrase "Scot free"

"Scot" is a very old legal term embracing tolls and taxes and a man was said to pay his scot just as we say today of a man paying his taxes. Anyone not called upon to pay certain toll or tax was therefore spoken of as being scot free. This expression has gradually expanded so that now it is applied to any man who avoids any payment or penalty whatever.

Flying Fish



711-

Flying fishes are mostly found in California. They are much like herrings. They invariably inhabit tropical seas.

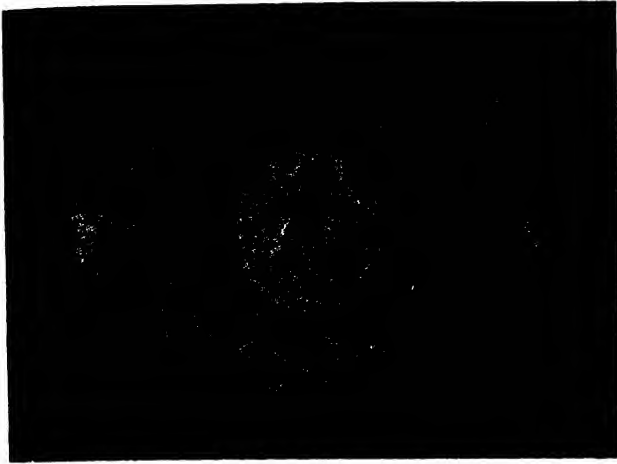
What are tears ?

As we know, we are constantly moving our eyelids; the movement serves to release tears, which are contained in little bags under the upper lids. Thus the eyes are furnished with a constant supply of moisture, which serves to protect them and keep the dust away. In ordinary cases we do not notice these tears, as they pass away through the corners of the eye. When we cry, however, we make so large a quantity of these tears flow from the little bags that there are too many to pass away through the ordinary little channels; therefore the channels overflow, as it were, and all the tears run down our cheeks.

The origin and meaning of the word "Matinee"

Actually the word signifies something happening "in the morning" (from the French word "matin"), and therefore at first glance seems singularly inappropriate for an afternoon performance. "Morning", however, is a purely comparative word. For instance, the Church service of "Matins"—the same word—now generally held at about 11 A. M. was originally sung at mid-night—being literally the prayer of the very earliest morning. So the "matinee" or morning performance of the theatre was that held before "dinner time". The fashionable world, of course, used the aristocratic French on all possible occasions and so the French "matinee" came to mean the afternoon show at an English theatre.

The Power of Gravitation



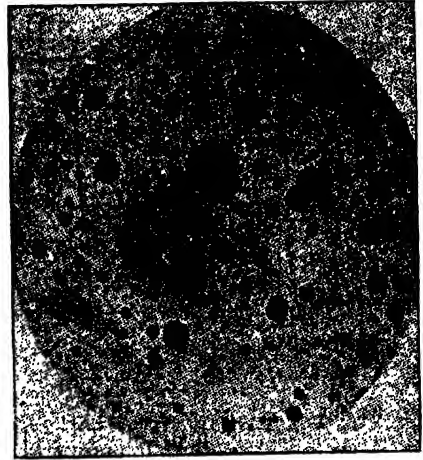
It is doubtful whether Newton on seeing the falling apple, realised at once that the force which drew the fruit to the earth also drew the earth to the sun. The above diagram represents allegorically the gravitational pull of the sun which causes the planets to revolve round it and the disastrous effect if that pull could cease.

The Otophone



The Otophone transmits sound to the brain by means of vibrations imparted to the bones of the skull. This particular device is conspicuous in that the ear-piece can be held to any part of the head or face with undiminished efficiency.

Impure Milk



One of the greatest dangers to the health is impure milk. The above picture shows a drop of unclean milk under the microscope. Millions of germs live in a teaspoonful of impure milk ;

The Great Wall of China

It stretches right along the north-western boundaries of China, from the point on the coast of the Gulf of Pechili to the north-western corner of the Kansu Province, a distance of nearly 1800 miles. The wall was begun in 214 B. C. and was intended as a protection to China from Mongul invasions. Near Peking this wonderful wall is 40 feet in height, and wide enough at the top for tow carriage to drive abreast ; but in other more remote parts it is barely 20 feet high, and of no very great breadth, with gaps here and there from a quarter to half a mile in width.

From Other Periodicals

Japan Moves Forward

In an interesting article on the future of North China, *The Review of Reviews*, London comments :—

"The immediate cause of the present push is an issue of some importance. Japan's policy in China, from the presentation of the Twenty-One Demands to the invasion of Manchuria, from the bombardment of Shanghai to the massing of troops at Shankaiwan last month, has remained constant. It is expressed in the simple slogan "Asia for the Asiatics! In Japanese eyes this policy has recently been menaced.

An Englishman, Sir Frederick Leith-Ross, has been to Nanking to discuss Anglo-Chinese trade problems. While he was there the Chinese Government announced the nationalisation of silver. This step means the surrender of all silver to the central government, the abolition of silver as a circulating medium, the substitution of a paper currency for it, and, finally, the prohibition of the export of silver. In effect, it also means the depreciation of the Chinese dollar. A central bank is to be set up. It will be owned privately and will have the sole right of issuing notes.

The Chinese Government has cogent reasons for resorting to this step. Ever since President Roosevelt started on his silver buying campaign at the instigation of the American silver interests, the price of silver has steadily risen. Holders of silver stocks in China sent them to Shanghai to be sold at the higher rate. The interior was drained of the metal that forms its chief medium of exchange.

Moreover the Chinese currency is based on silver. The rise in the value of silver had exactly the same effect in China as the rise

in the value of gold in the gold standard countries. Chinese industrialists had to pay wages and other costs in overvalued silver currency and sell their products on a world market where the pace was set by the undervalued yen sterling or dollar. They found foreign rivals. Now that China has left the silver standard there is every prospect of her being able to compete with greater success.

The step met with the immediate approval of the British authorities. The British Ambassador issued regulations under an China Order-in-Council prohibiting British subjects from making payment in silver in whole or in part in respect of any debt or other obligation. Such prompt approval coupled with the presence of Sir Frederick Leith-Ross in Nanking, at once aroused Japanese suspicions.

It was stated that the Japanese banks in North China had no intention of surrendering their silver stocks to the Nanking Government. Any improved competitive power on the part of Chinese exporters was regarded as a direct blow at Japanese trade. The fact the steps were announced without previous consultation with Japan was interpreted as a deliberate slight. Japanese experts were very sceptical as to the ability of the Chinese Government to carry out the reforms without outside help. Outside help with Sir Frederick Leith-Ross in the neighbourhood meant a lean from Great Britain, and therefore "foreign interference" in the affairs of China. Japan believes it her mission to prevent such "interference" by diplomacy or, if diplomacy fails, by force."

Rammohan Roy and Western Education

Mr. B. L. Chundrawarker writing in *The Modern Review* for December 1935 says :—

"It is generally known that Rammohan Roy was among the first to recognise the

usefulness of a system of the European sciences, for the advancement of Indians. He looked upon such a system as the only cure for the age-long ignorance and slavery to dead customs and habits that had kept the people in darkness for centuries, and eloquently advocated its establishment in the country.

While Rammohun Roy pleaded for the western system of education for the social uplift of his countrymen, Macaulay had in view the ultimate object of bringing about a complete transformation in the outlook and beliefs of the Indians. It was his "firm belief that if our plans are followed, there will not be a single idolator among the respectable classes in Bengal in 30 years". He aimed at "casting aside all that is oriental and Indian in tradition." Naturally, therefore, in the system he recommended for introduction in India anything that was Indian in character and tradition was studiously kept out.

The last hundred years have been for our country a period of rapid progress in thought and ways of living, and no impartial student of history can fail to observe that the western system of education has been largely instrumental in helping us onward. It brought our minds into intimate contact with the ideas of the West. It gave us a language that made intercourse between the people of different provinces and speaking different languages possible and easy. By opening our eyes to our misdeeds in the past and to the futility of adhering to the old only because it is old, the new system created in us a living desire for marching with the times. It has also given us a rational basis for thinking and taught us to recognise the importance of individual liberty."

The Indian Woman and Her Future

Shyam Kumari Nehru writing in the *Indian Review* for December says:—

"The women's movement is once again trying to give woman back all that she has lost in India. We are threatened with the greatest menace to our progress in child-marriages. Despite legislation, we still have prejudices against widow remarriage and it is

appalling to note the actual number of widows we have in the country beginning from the age of one year! The next great evil we are faced with is Purdah. That is the outward expression of all our misfortunes and is the surest way to keep women where they are. It is not the veil alone that has to be torn asunder; the veil is a symbol of the subordination of woman; with the veil must disappear all our legal disabilities. A girl has no legal or social status at all in society; she inherits property under the Islamic law and a limited interest at times under Hindu Law; but this is very inadequate. She has no rights of separation after marriage; she cannot, because of the rigidity of social laws choose her own partner in life; in short she is treated from beginning to end as a piece of property; more valuable in places where education and modernity is the order of the day, and less valuable where people are still sticking to old forms and convention. The present-day education, too, is not conducive to the amelioration of the status of woman at all. It is being imparted with ulterior motives not for the sake of making the individual more fit for the struggles of life, but in order to equip her with more and more of qualifications for a decent match! What India needs, therefore, is a complete change of outlook. The Indian woman of the future must be a free woman—an equal of man in every activity and every organisation of life. She must not be merely an attractive doll to play with, but a responsible partner in life.

The Indian woman of the future will also claim her own. She cannot be satisfied with concessions whether legal or social. She does not ask for privileges nor does she desire Nemesis for man. All that she demands is, that she must be treated on an equal footing with man. She must be given an equal chance to be educated and to work her way in the world without being fettered with old conventions, religious prejudices and legal inequalities. What is needed is, a really scientific approach to social facts; and with more of economic independence for woman, every problem is bound to be solved."

New Books at a Glance

The Land Now and Tomorrow

By R. G. Stapledon (Faber 15s.)

Professor Stapledon sets out in his book his views on the development of the land. It is not merely a technical treatise. It embodies the author's general ideas on country life in all its relation to town life and the general interests of the State as a whole. Stapledon knows his subject thoroughly well and he discusses so vividly that even the casual reader will find it highly interesting. He emphasises the need of bringing the urban worker more closely in touch with nature and the country side than at present.

Pandit Motilal Nehru

(Modern Book Agency Rs. 1/8)

There is hardly any one in this country who has not heard of the late Motilal Nehru, the great Nationalist leader. The life of the great men and women of India will surely be of immense help to our younger generation to appreciate and understand them. In this book a brief account of the life and work of Pandit Motilal is given. But, this book in no way does full justice to the great leader. It would be better if authors and publishers of the lives of the great men and women of India take pains to produce something that will be of use to the younger generation who are anxious to learn every bit of detail in their lives. The book under review is fully illustrated, but the pictures have not come up to the mark which one would have expected from a production of this kind.

Freedom in the Modern World

By Jaques Maritain (Sheed and Word 6s.)

Several other books of the author have been translated into English. He

discusses the distinction between the authentic humanism that has God for its centre and the humanism of history that has Man for its centre. M. Maritain attempts to distinguish between the freedom of autonomy which has led to such unchristian States as modern Russia and Germany and the freedom of autonomy such as would be the basis of an ideal Christian State. The author M. Maritain, a Catholic, joins hand with Marx to condemn the capitalist order of society.

Humour

By Stephen Leacock (Lane 7s. 6d.)

Professor Leacock is an eminent comic writer. It is highly interesting that he has given us the theory of his craft. A study of the principles of humour from such an expert must command universal interest. Many thinkers have failed to account for laughter in man. Although Leacock may not have fully succeeded, where others have failed, he explains the subject in a most interesting way that could be understood by all.

Rockefeller Foundation

(Annual Report, 1934)

The Rockefeller foundation exists for the well-being of mankind without distinction of race or country. The policy of the Foundation is to assist the advancement of knowledge in the field of medical science, natural and social science public health. The Report under review gives in full detail the various activities of the Foundation in the various parts of the world.

Wit and Humour

Explorer : "Have mercy on me. I have a wife and four children to feed."

Cannibal : "So have I."

Judge : "What possible excuse did you have for acquitting that murderer?"

Foreman of Jury : "Insanity,"

Judge : "What ! All twelve of you ?"

An Irish priest offered six pence to the boy who could tell him who was the greatest man in history,

"Christopher Columbus," answered one.

"George Washington," answered another.

"St. Patrick," shouted a bright little Jewish boy.

"The sixpence is yours" said the priest. "But why did you say St. Patrick?"

"Right down in my heart I knew it was Moses," said the Jewish boy, "but business is business."*

"How did you come to give this man 101 per cent." he said. "Don't you know that nothing can be more perfect than 100 per cent.?"

The new assistant smiled blandly.

"Yes ; but this man answered one question we didn't ask?"

"Look here," the poet gasped to the editor. "I wrote a poem about my little boy, and began the verse with the words, 'My son, my pigmy counterpart.'"

"Yes," replied the editor.

The poet drew a paper from his pocket. "Read," he blazed. "See what your all-fired compositor has done."

The editor read, "My son, my pig, my counterpart."

The science lesson was in progress. "What is the greatest change that takes place when the water becomes ice?" asked the master. "The price, sir!" replied a bright scholar.

ANNOUNCEMENT

We are making special arrangements for the publication of Short Stories from the Next Month

Chemistry Teacher : "Now what can you tell me about nitrates?"

Dull Student : "Please, sir, they are—er—cheaper than day rates."

"Him," the publisher murmured. "Your handwriting's so indistinct I can hardly read these poems of yours. Why didn't you type them before bringing them to me?"

"Type 'em?" the would-be poet gasped. "D'you think I'd waste my time writing poetry if I could type?"

"I know why it is that you English people are so fond of tea," said the foreigner.

"Why is it?" asked his English friend.

"Because I have just tasted your coffee..."

The chief examiner was looking through the papers that had been examined by his assistants. One of them puzzled him. He sent for the assistant who had marked the paper.

Father : "Yes, my son went out North several years ago to make his fortune."

Friend : "And what is he worth now?"

Father : "I don't exactly know : but six months ago the authorities were offering Rs. 1,000 for him."

Judge : "You cannot withdraw your plea of guilty, after the hearing of your case,"

Accused : "But my counsel's final speech has convinced me that I am innocent."

Teacher : (after the lesson on physical force) : "Now, boys, can any of you tell me what force it is that moves people along the street?"

Brilliant Pupil : "Please, sir, the police force."

*St. Patrick is the Patron Saint of Ireland

American Express World Travel Service

TRAVEL activities comprise the sale of steamship, air and railroad tickets, arrangements for escorted and independent tours, special cruises, the making of hotel and other reservations, the furnishing of itineraries and in general, the conduct of a world tourist business on a large scale.

The summer of 1936 is of particular interest to visitors to Europe, from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

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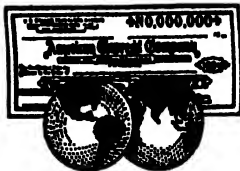
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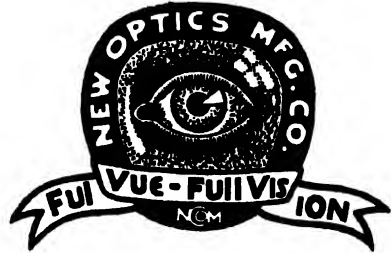
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The Student World

ALIGARH

University Union



S. Syed Jafri, B Sc. (Allahabad), Student of M. Sc. Class, Aligarh University, (son of Dr. S. N. A. Jafri, Deputy Director of Public Information, Government of India,) who has been unanimously elected as Vice-President of the University Union of the Muslim University.

Convocation Address—Sir G. S. Bajpai's Appeal for Mutual Understanding

In the course of his recent convocation address at Aligarh, Sir G. S. Bajpai, Education Member of the Government of India, pleaded for a fusion of Hindu and Muslim cultures without any detriment to their individuality, the loss of which would be a calamity to India. He remarked: "Humanity would spiritually be much the poorer if all the races

were fashioned after one pattern. But as in music different notes assume full artistic beauty and power only when blended into harmony, so diverse human cultures must seek fulfilment of their separate beings in a cultural diapason." Speaking of unity, he said "I wish to see them united in a patriotism conscious and convinced of common interests sustained and strengthened by a determination to live and let live."

ASSAM



Kumudeshwar Borthakur, B. A., B. T., of the Assam School Service, has invented an educational implement of three symbols with which any alphabet of the nineteen principal languages of the world can be built. With these three symbols it is easy for a child to build the alphabet. This method could be applied to Assamese, Bengalee, Urdu, English, Persian, Arabic, Hindi Punjabi, Kanarese, Marathi, Tamil, Telugu, Malayalam, Oriya, Burmese, Chinese, Sinhalese, Latin and even Greek. According to this method the teacher pronounces an alphabet and shows its form to the child who would build it with one or all of the symbols. The child will be left to itself to build it in any form or to improve on it. This new invention seems a very ingenious one and deserves encouragement from educationists.

BENARES**Compulsory Physical Training**

At the annual meeting of the Benares Hindu University Court, Pandit Malaviya, Vice-Chancellor, announced that a scheme for the introduction of compulsory physical training for all students, male and female, was under consideration. He also announced the Senate's decision to establish a separate Faculty of Technology.

AGRICULTURAL COLLEGE

Arrangements to establish an agricultural college, both for instruction and for research, are being made. It was for this reason that the University acquired 1,500 acres of land some time ago.

BOMBAY**Academy Of Sciences—Second Annual Meeting**

On the occasion of the annual meeting of the Indian Academy of Sciences, which will be held in the Royal Institute of Science and be opened by Lord Brahourne, Governor of Bombay, almost all eminent scientists of India are expected to be present. Mr. V. Chandravarkar, Vice-Chancellor of the Bombay University, is the Chairman of the Reception Committee. It may be recalled that the Academy was founded in 1934 with Sir C. V. Raman as its president. It has now 200 members on its rolls from all over India, and 30 scientists from abroad as honorary fellows.

Rev. Mackenzie on the Aims of Education

Presiding at the Bombay Presidency Teachers' Conference, Rev. J. Mackenzie,

Principal of the Wilson College, Bombay, in the course of his speech observed: "It (Education) was not primarily meant to fit one for the practice of a particular profession, but to train the mind so that it may become a flexible instrument, capable of being turned to one or another of many different kinds of useful service and the accomplishments acquired in the process to practical use."

Army Training for Indian Youths—Dr. Moonjee's Military School Scheme

Dr. B. S. Moonjee, General Secretary of the Central Hindu Military Education Society and the Bhonsla Military School, has issued an appeal for funds for starting the military school. The proposal is for the school to be started in July 1936 near Nasik, as being the most central and suitable place, to give proper military training for Indian youths. Urging on the necessity for such a school Dr. Moonjee states: "Speaking impartially and without passion or bias, our own history is an evidence to the fact that our fighting men are not deficient in courage or dash or in any way lacking in leadership; but it is equally a fact that, when face to face with European Leadership, our young men naturally feel the inferiority of their training as compared with that of European young men. Unless, therefore, we make provision for the education of our boys on European lines, particularly in respect of physical and military training, which forms the essence of the European methods of education, it is impossible to inculcate in our boys European habits and methods of organised and disciplined working and leadership."

"We are therefore, conscious of these defects in our system of education, and it is this consciousness that has inspired the conception of the Bhonsla Military School, which we are organising. The school will attempt to infuse British virtues in our boys, but, without anglicising them or denationalising them..."

CALCUTTA

**Vice-Chancellor on
Educational Reforms**



Syamaprosad Mukherjee

The question of educational reform with particular reference to the problem of unemployment formed the main theme of the speech delivered by Mr. S. P. Mookerjee, Vice-Chancellor of Calcutta University, at the Scottish Church College Prize distribution, over which he presided recently.

Taking up the three types of education—literary, scientific and technical—Mr. Mookerjee said that the solution did not lie in the pursuit of one of these forms of education to the exclusion of the other two. He rather suggested that the ideal was to effect a happy blending of all the three elements, retaining at the same time the dominant emphasis whether literary, scientific or technical, which a student wished to pursue. Mr. Mookerjee was emphatically opposed to any curtailment of the present educational facilities unless and until the existing institutions had been remodelled or special institutions brought into existence in sufficient numbers.

**New Director of Public Instruction
for Bengal**



Dr. W. A. Jenkins

Dr. W. A. Jenkins, Principal of David Hare Training College, Calcutta, has assumed charge of the office of the Director of Public Instruction, Bengal, for the second time. Dr. Jenkins is a distinguished scholar of Sheffield University and a Cambridge Research Student. He is a well-known and popular sportsman. While a professor at Dacca College he took a prominent part in almost all sports and was very popular with the students. Mr. A. K. Chanda has succeeded Dr. Jenkins as Principal of David Hare Training College.

DACCA

**Indian Economic Conference
—19th Session**

The 19th session of the Indian Economic Conference will be held this year at Dacca, under the auspices of the Dacca University, from 2nd to 4th January. The Conference will be opened by the Hon'ble Khan Bahadur Azizul Haque, Minister of Education, Bengal. Mr. Manohar Lal, Ex-Minister of the Punjab Government and a former Minto Professor of Economics, Calcutta University, will preside over the session. It is expected that almost all the prominent Economists of India will be present. A batch of 12 M. A. students of Economics of the Punjab University will

also attend the conference. A large number of papers on economic and financial aspects of the New Indian Constitution will be read at the conference. And the current topics for this session's discussion will be "Rural Reconstruction in India", "Wages in Relation to Costs", "Land Tenures", "Structure of Indian Industries" etc.

LONDON

Women's Entry in Cambridge University Society Banned

Women are not to be admitted to the Cambridge University Society. The decision was taken recently when 274 votes were cast against their admittance and 193 in favour.

Oxford University Union in Favour of Military Sanctions

At a recent meeting of the Oxford University Union, presided over by Prof. Zimmern, and attended by representatives of nineteen Oxford Societies, including the League of Nations Union, Labour and Liberal Clubs, the Conservative Association, the October Club, and the University Peace group, the following resolutions were discussed.

1. That this conference desires the settlement of all international disputes by international agreement and co-operation through the League of Nations.

2. That this conference would support not only economic but also military sanctions in the present dispute.

The first resolution was carried unanimously, and the second by a majority of 327 votes to 123.

LUCKNOW

14th Convocation of Lucknow University

The fourteenth convocation of the Lucknow University was held on Nov. 30, Dr. R. P. Paranjpye, Vice-Chancellor, presiding in the absence of the Chancellor. Mr. Sachinand Sinha, M. L. C., Bihar and Orissa, delivered the convocation address. 857 students in all received diplomas and

degrees. Speaking on the need for practical idealism Mr. Sinha, in the course of his speech observed. "I need scarcely tell you that my object, in drawing your attention to these authoritative testimonies to the almost phenomenal success of higher education in this country, is that as educated persons you should always bear in mind your great responsibilities in all that you say and do. You cannot, therefore, be too careful not to play into the hands of your captious critics, and I hope that in all your activities you will steadily keep your great responsibilities in mind, so as not to give them a chance to hold up your class, and the system of higher education itself, to opprobrium. Probably sooner than later, you will be the leaders in various spheres of activities of the great movement which I have briefly outlined; and upon your ideals, aspirations, actions and methods of work will depend what turn that movement will take, for better or for worse."

Egyptian Scholarship for Lucknow Student

The Egyptian Government has awarded a special scholarship of 20 guineas per month to Moulana Mufti Mohammad Ayub Ansari, of Lucknow for research work at the University of Al-Azhar, Cairo.

NAGPUR

A Faculty of Indian Culture—Mr. Jayakar's Convocation Address

The necessity of the creation of a faculty of Indian Culture was emphasised by Mr. M. B. Jayakar addressing the annual convocation of the Nagpur University on December 7.

Speaking of the necessity of adapting educational systems to suit modern needs, Mr. Jayakar observed: "The system of education intended for a progressive people, must, from time to time, be adapted to their growing needs; what suits one generation may not necessarily suit another. In the complexity of the daily work of the university, it is not always easy to keep in view the connection between the character of a society and the nature of its education. Yet this truth is so vital that it can never be too

strongly stressed. Indian education must accordingly adapt its methods and processes to this need. We are living in a typical age where under the impact of modern science and industry, religious and moral beliefs, attitudes and institutions are fast giving way. The very scheme of the older life is breaking under this onset."

PARIS

French Students run Soup-Kitchen for Unemployed

In Paris, the "Comite des étudiants pour la soupe aux chomeurs" have opened a kitchen at 15 rue Cujas, where 120 unemployed receive a free meal daily. The meals are not large, but the committee have also provided a library, so that the men and women who come for food can read over their soup and prolong the meal.

French Students and the Economic Crisis

The situation of the French students is very hard at present. Decrees passed recently have greatly increased the cost of university education; its former level was exceptionally low, for which reason a great many students, who would not otherwise have been able to go to the university, were just able to pay these low fees. The French papers are full of comments on the poverty of students in France and on their difficulties in finding employment. The authorities are occupied with the problem, and the government appears to be of the opinion that the number of students is definitely in excess of the professional opportunities for them. The increase of fees is intended to act in some sense as a *numerus clausus* for the future, provision being made by scholarships to ensure that the increased fees do not prevent

the most intelligent poor students from following a university course.

French Self-Help Movement

The Paris students have started an organisation for self-help. Formerly the idea did not find much favour among French students and the emergence of the organisation really shows that it is now a need. French students generally have a little time for self-help work, but the promoters of the new scheme hope to find many part-time jobs for students, such as tutoring and coaching, taking care of people's houses and children etc, and to secure (au pair) lodgings for students.

PATNA

Need of Co-relating Education to Employment—Sir T. B. Saprú's Convocation Address

An earnest plea that the problem of education in India must now be viewed along with the problem of employment, was made by Sir T. B. Saprú in the course of the illuminating address delivered at the annual Convocation of the Patna University held recently. Referring to this problem, he observed: "The problem has been engaging the attention not merely of Governments in India during the last few years; it is causing anxiety and concern to nearly every Government in Europe. I had an opportunity of seeing things for myself and I can tell you that in nearly every country in Europe the problem of education is now being approached from a thoroughly practical point of view and it is being increasingly recognised that neither governments nor universities can afford to shut their eyes any longer to the necessity of co-relating education to employment."

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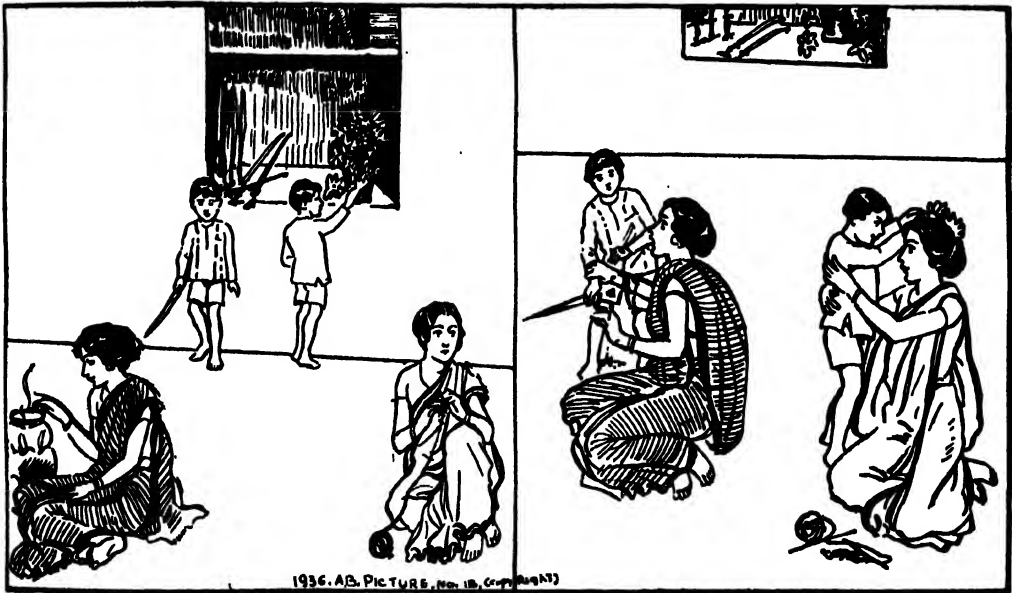
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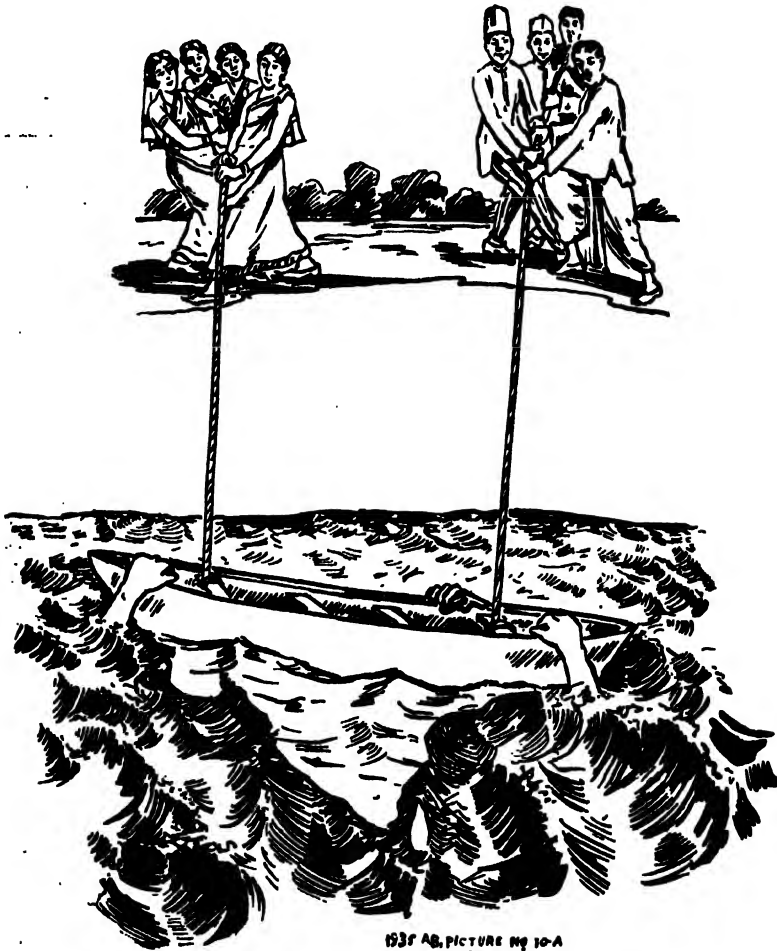
INTERPRETATION OF PICTURE X (A)

By PARESH CHANDRA ROY

First year I. Sc. Class, Dacca Intermediate College, Dacca.

The picture before us tells in a nutshell the miserable condition of our Mother-Country—India—under the present political and social affairs regarding her onward progress in all branches of

We, the Indians want 'Swaraj' to-day ! But we do not know at all what we require first to have that desired 'Self-Government'. Within ourselves prevail 'Provincialism, communism, communa-



activities and at the sametime it depicts the ingenious measures that should be adopted to save our Mother from all these sorrowful circumstances.

lism, terrorism and other factors that are taking important parts to set the different communities of India against one another and thereby bringing them in a state of

constant fighting for power. Terrorism, on the other hand has taken not a less important part. It is eating up the very vitals of the young nation of India. But is it possible for a country like India with so many castes and creeds not being on good terms with each other, together with so many social and sectarian evils, to govern herself with peace? Or is anarchism one of the main sources by following which the Indians may have a prominent position among the glorious nations of the world? The real state of things in India has made her just like a tottering boat without any man and gliding over the mid-ocean being dashed by huge waves. The destination of such a boat obviously lies in darkness. But under these circumstances, if a few men stand together and put forth their united efforts, the boat may be saved. If some of them swim up to the boat and tie ropes to it, if others from the shore, pull the boat

catching hold of the other ends of the ropes, they may have their object fulfilled. But everything will be spoiled if they fail to offer their service unitedly. Similar is the case of India to-day. The dark future of Modern India may be made bright by her own children—Hindus Muhammadans etc. But to make it bright the young souls of India, both male and female must follow the footsteps of other rising nations of the world and from them learn Unity and Co-operation. Indians, have wealth, vast numbers, intelligence, grit and determination. But all these are being rendered useless through the lack of Unity and Co-operation. Hence to make their situation favourable the Indians—Hindus, Muhammadans, Sanatanists etc.—must forget their mutual distrust and rivalry. They must rise superior to their narrowness and march forward to the path of emancipation with "heart within and God overhead".

PRIZE WINNERS OF LAST MONTH



Rai Som Narayan Sinha,
3rd Year Honours,
Santiniketan.



Ram N. Lulla
1st Year Arts, C. & S. College
Shikarpur.



Nirmal Kumar Bose
1st Year, Ashutosh College
Calcutta.

By BASHIR-UD-DIN,

II Year, Islamia College, Peshawar

Here we see a boat in an extremely rough sea. In addition to the furious waves there are some cruel hands which are also trying to take the boat down. But, fortunately, some young men and young women are pulling it upwards. Their exertions are keeping the boat safe from the waves and against the ruthless hands. The boat represents India in the stormy sea of the world-wide unrest.



Bashir-ud-Din

She is not yet a nation strong enough to face the present conditions of the world especially when she has so many enemies like the terrorists and communalists. But, according to the story the picture

tells us, we young men and young women of all the different Indian communities have to unite together to save her.

Are there any such youths present in the actual India? Unfortunately there are none. The young people of India are neither united together nor are they trying to save their motherland. Most of them are striving to win glory for their own selves. Then there are some of them who are less selfish and help their respective communities. This help which a young man or a young woman gives to his or her community is against other Indian communities and thus such youths only help the different communities to destroy one another. When we come to search for still less selfish youths who would struggle for the good of India as one single nation we find only a handful of them.

What lesson does our picture, after all, teach us? It shows how India could be saved if her younger children unite together to do so. And is that any way impossible? Yet it cannot be accomplished unless every young son and daughter of India is prepared to sacrifice his or her own interests for the united interests of the nation, *without caring whether others do so or not.*

By Md. ALI MOHSINZADA

3rd Year Arts, Islamia College, Calcutta

The first impression we get by looking at this picture is that a group of men and women—Hindus, Mussalmans and others—have a certain end in view, which they are trying to realise by a

united effort. They are true patriots, it seems. The women make a brave appearance. They think of co-operation with their men in working for the good of the nation. It is remarkable that there

is that firm resolution not to let off the chords of the boat—the boat remains a symbol for the country of India.

The general impression awakened by this picture points to an important moment in the history of present day India. From the point of view of politics, we notice that the country is not peaceful. Members of the rising generation—the men and the women-folk too—know that India aspires for independence only. They have felt, within themselves, that (the boat) India is in danger and have *all* come together to save it from going down in the stormy sea. They have further realised that the ultimate salvation of India lies entirely in their own hands and therefore they should all toil and work together for their motherland. The people, it seems after this long delay, have realised their responsibilities. Now they view the condition of this vast country. They now stand to save the boat (India).

The boat is drifting at the mercy of the wind and current. Meanwhile the pressure continually increases (the "hands" of the evil influences appear from under the water) pulling the boat downward. There is no rescue ship to approach her. It seems as though the hull would give way, and sink. The wreck of the boat is the natural outcome of events in India. Help must come from the people themselves; for the future of the country is of interest to them only.

The innumerable forces acting against the realisation of that genuine ideal of independence—these forces are like the nature of the evils, prevailing in India to-day e. g. Terrorism, Provincialism, Communism, Communalism, Untouchability, and so on. Terrorism is the greatest evil. No country can prosper in a state of anarchy. There must be order and discipline. And the talk of Provincialism and

separation; and again, communistic propaganda being carried on; and communalism, or Hindu-Muslim discension; and Economic distress; and Untouchability, which is a serious social evil—all these problems, appear. Illiteracy also... Education must be made general, and the education of women must be promoted (the women mainly stand for this ideal).



Miss V. K. Lakshmi Kutty,
Matriculation Class,
Jubilee High School, Trichoor,
who won a prize last month

India is to emerge from all these social and political trials. That is why it is necessary to make a bold stand against all destructive elements and see to the constructive building of the nation. The patriots do believe in progress. For every action, they believe there is a reaction. After all such work, new life will appear among the peoples and *India will win the admiration of other nations.* The Indians will learn "to love the country and prize its national honour" and sacrifice themselves for it.

INTERPRETATION OF PICTURE X (B)

By MISS AKASHITARA RAJKHOWA,

Class IX, Govt. Girls' High School, Dibrugarh.

It is success, which is the aim of life. The picture here shows success at the top and the man is made to rise, step by step, through Knowledge, Industry and Perseverance. There is a rope which connects the lowest step with the highest. This is the rope of discipline. It means that discipline must run throughout the whole of life and that neither Knowledge nor Industry nor Perseverance will avail unless the man is disciplined in all his activities. In every career of life it is the love of truth which lies at the foundation. Without Truth at the bottom there can be no achievement worth the name. Mahatma Gandhi is never tired of repeating that love of Truth is the highest ideal for a man in this life.

The next step is Knowledge. This is acquired by liberal education. It is truly said—"Knowledge is power". Industry is the third phase without which no one can hope for success. Some even go so far as to say that Genius is but another name of Industry. A time may come when on his journey the man gets exhausted and feels difficult. He halts, and sees a dismal picture before him. He is inclined to abandon his enterprize altogether. It is at this time that Perseverance comes to his help. Perseverance dispels the mist of diffidence and hesitancy, and encourages him to hold on. The man now continues his industry and goes forward with re-doubled vigour, without allowing pessimism to cross his mind. And, he is amply rewarded! He



now finds, to his infinite delight, that he has come to success, which at first seemed a distant vision to him.

By JASHA PRATAP MITRA,

Pre-Matric class, the New Indian School, Calcutta.

The illustrated and the widely-read journal "Modern Student" devoted to the cause of spreading education and morality among us young students, brings out in a very skillful and vivifying manner the elements, to achieve success in life. To make this intelligible and clear among the younger generation, it has been generalised by the pen of an artist.

The tower of success is represented in the picture on the top of a precipitous cliff which is only surmountable with the help of a long tough rope representing discipline. Moreover the successive steps of getting to the top are also depicted in the picture which are truth, knowledge, industry and perseverance.

In our daily life we should always stick to truth and never forsake it even if we have to endure any tribulation or oppression for the sake of truth. This divine quality is of very great importance in our daily life in guiding us to the sacred temple of success. Next comes knowledge which dispels the gloom of our mind and elevates and ennoble our heart.

The last two qualities are Industry and Perseverance which should be practised by each and every individual in order to make his life a success and praiseworthy

one. But apart from these indispensable virtues Discipline must be observed along with all these qualities to make everything a success which one undertakes.



A. Rashid Ibrahim
3rd Year, Islamia College,
Peshawar, who won a Prize
last month



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BY RANJIT SINGH,

Class X, R. L. Kh. High School, Jaspalin, (Punjab).

The picture clearly shows that the way to success is just like a steep rock. Just as it is difficult to climb a steep rock, so is the case with success.

The first and the foremost virtue that we must have to attain success is truthfulness. It is a cardinal virtue without which other virtues cannot subsist. A child is by nature truthful and it is the mother who can practise in him the habit of truthfulness. In whatever walk of life we may be we can win the confidence of others only by being truthful.

The second virtue essential to attain success is knowledge. If we undertake to do anything we should have little hope of accomplishing it unless we know the way how to do it. If the way is known the rest is easy, that is why it is said, that knowledge is power.



Miss Meher Afruz
Class X, Girls' High School,
Dibrugarh, who won a prize for
the Essay Competition on
National Dress for India

The third essential virtue for success industry, which means hard labour. No man can attain success without labour. The picture shows how hard the boys in it strive to climb the mountain of success.

The measure of success that we can attain depends upon the amount of labour we put in. But all our efforts should be methodical. If there is a method in whatever we do then a lot of energy and time can be saved, and a little effort results in a large measure of success.

We must stick to a piece of work till we have done it, in spite of difficulties and failures. W. F. Kickson says :—

'Tis a lesson you should heed,
Try again;
If at first you don't succeed,
Try again;
Then your courage should appear,
For if you will *persevere*,
You will conquer, never fear,
Try again.

We can see in the picture, how doggedly the upper boy strives.

Edison who was the greatest inventor said that his most striking success had been achieved by dogged determination in spite of repeated failures. He also says; "Genius is 2 per cent inspiration and 98 per cent perspiration."

Whether we are kings on the throne or peasants in a cottage our success in life mainly depends upon the amount of perseverance, we bring to bear on the work we have to do. The proverb well begun is half done is only half a truth. It is good to begin well but if we do not go on well until we finish it, we shall never do anything.

The Bible says, "He that endures to the end, shall be saved."

THE MODERN STUDENT LEAGUE



Some of the members of the Calcutta Branch with the President, the Editor

THE MODERN STUDENT LEAGUE



The members of the Comilla Unit out on a picnic (see League News)



Some of the members of the Calcutta Branch with the President, the Editor, and the Sister-in-Charge of the Girl Students' Hostel, who takes a keen interest in the activities of the Girls' Section.

THE MODERN STUDENT LEAGUE



A Unit of the Dacca Branch



A Unit of the Krishnagar Branch



A Unit of the Pabna Branch

THE MODERN STUDENT LEAGUE



The Ballygunj High School Unit of the Calcutta Branch



A Unit of the Sibsagar Branch



Some of the enthusiastic Members of the Girls' Section of the Calcutta Branch

THE MODERN STUDENT LEAGUE



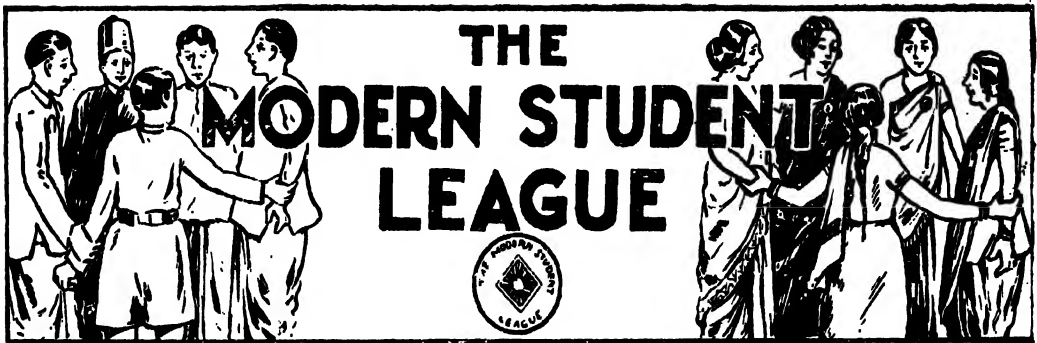
One of the Post-Graduate Units of the Calcutta Branch



A Unit of the Madras Branch



A Unit of the Comilla Branch



By THE EDITOR

I am getting hundreds of letters every week from students and their parents and teachers asking me to give them full details regarding our League. All those interested in the League are requested to go through the following which will give them a comprehensive idea of the aims and objects and the working of this League.

Aims and Objects

The principal object of this League is to prepare present-day Indian youth more adequately for the society in which they will participate responsibility when they leave school or college. It is based on an educational programme that directs its attention not only to matters of a pedagogical nature but also to the most profound considerations of the history and policy of this nation, in its world-setting to the relation of school and society, to the conflicts and tensions in culture and social relations, to the meaning, purposes and potentialities of Indian life.

National Brotherhood

The basic idea of this League is to aid the general process of mutual understanding among the younger generation of this country and to form a national brotherhood that would enable them to come in closer contact with their brothers and sisters in the different parts of India,

and the world. An all-India student body transcending all class, caste and provincial barriers, is the urgent need of the day. It must be clearly understood that the Modern Student League is strictly non-political and non-sectarian. In England, America, France, Germany, Japan and other countries, there are similar students' organizations doing immense good to their student communities. We are glad that the students of India have also realized the supreme need for such an organisation and it is really gratifying that within so short a time more than 4000 students have joined this League.

Heroic outlook on Life

The working of this League has been designed in a unique manner so as to give splendid opportunities for each member to develop the latent faculties in him and to prepare him for the coming trials, opportunities and responsibilities. It is

calculated to foster in every member a passionate devotion to *honour, truth* and above all a *heroic outlook on life*, which are so essential for individual as well as national success.

Many-sided individuality

The cultivation of many-sided individualism for the development of individual ability, inventiveness and enterprize and to utilise them for the benefit of the society, is one of the important objects of the League.

Unit System

Therefore, the members of this League will form themselves into units of six students. A local unit will start with six members and as soon as it has increased itself to 12 members, a separate unit will be formed. Every month the unit will elect one of the members as the 'Captain' for the month and every member has to become the 'Captain' in turn. The Captain will be the leader of the unit for all practical purposes and he is to be respected and honoured by all the members of the unit. The Captain of the unit will have to lead an ideal life as the leader of his group. He will receive the salutation of the members, whenever they meet. Once a week the members of the unit will meet together in the play ground or at any other place. The Captain shall note down the summary of the discussions and forward it to the Central Office. Every member of the League must take part in sports or games and he should also cultivate a hobby. It should be the proud privilege of every member to safeguard the honour and prestige of his unit. The members should be the ideals for other students as well as other units. When there are more than one unit in a school or locality, all of them shall join together and form the local Branch. They will elect one among them to be their local secretary. *Details regar-*

ding social and educational activities of each unit will be published in "The Modern Student"

Leadership

In these units every student gets the opportunity to train himself or herself as a leader of the group. There is probably nothing more educative as the consciousness of a duty and a responsibility however small these may be. While learning to command, he will realise what it is to obey. In modern civilization, life is based on choices made by individuals alone or in groups involving conduct, creative activity, loyalties and obligations. One of the fundamental purpose of this unit system is the creation of rich, many-sided personalities, equipped with practical knowledge and inspired by ideals so that they can make their way up and fulfil their mission in later life. Fire every child with ambition in its early life and give it sufficient opportunities to emerge its individual personality in small groups, then it is bound to grow up as a very useful member of the society. Herein there are ample chances for even the dulcet and the most shy to come to the front ranks.

Self-Respect and Self-Confidence

Another object of this unit system is to develop in the members, organising capacity and a social outlook. Early in life he begins to feel that he is an important member of a unit which is part of a bigger organisation. He would learn more of life from his contemporaries than from the pages of his books.

Above all it makes the young member self-confident which is essential for his success in life. These units will be a potential factor in instilling into every member a *consciousness of self-respect and thereby respect for others*.

Local Branch

The various units will form themselves into a local branch. The members

of the local branch will meet together once a month or according to their convenience. And when the League is sufficiently organised there will be general meetings of the entire League. *It is also proposed to encourage literary, scientific and sports activities by organising prize competitions and thereby stimulating creative and original thinking on the part of the members.*

It is highly desirable that the local units should work under the guidance of the principals, headmasters and teachers wherever possible.

Units for Boys and Girls

There are to be separate units for boys as well as girls and when there are sufficient number of units of both sexes in a place general meetings of all the units may be called together under the guidance and supervision of some Principal or Headmaster. It should be the endeavour of every member of every unit to safeguard the prestige of his unit.

Highest and Noblest in Life

This League aims at developing each of its members to the top of his or her talent. The inspiring idea is that every member should aspire to the highest and noblest in life and at the same time realize their social responsibility. They will, through this League come in contact with students not only of the different localities of their own provinces, but of the various parts of India and even students of other countries. Opportunities will be given for the members in the different parts of India and other countries to exchange their ideas. Details about it will be published in the issues of "*The Modern Student*."

Mutual Help

Members of different units will visit one another whenever possible. If any

member of one unit or branch happens to visit another town or village, the members of the League in that particular place shall try to extend their help to him in all possible ways. As for instance if a member of the League from Bombay happens to come to Calcutta, he will be welcomed by the members of this place and they may render him all possible help. It would be even possible for some of the members to accommodate their friends for one or two days. Thus the members of this League will have a large number of friends all over the country ready to help one another.

Educational Tours

The various branches or units of the League will undertake educational tours and also invite men of eminence for lectures on interesting subjects. It may also be possible for the League to approach Governments, Railway Companies and others for concession to students in the matter of educational tours organised by the League.

Picnics and Holiday-Camps

This League will also organise work-camps and holiday-camps, picnics and social gatherings for students.

New Social Values

India is in a process of transition and the function of this League is also to provide for the young people to understand the new social values and the new social relations. Therefore this League will be another step forward in university education as applied not only to intellectual workers but to the leaders and foremen of the nation in all its profession.

Unifying Force

This League, over and above its activities in the advancement of culture

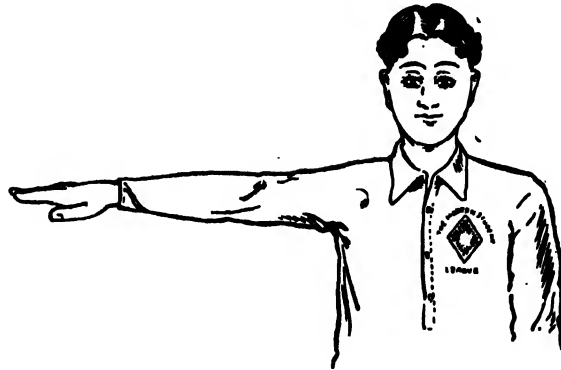
and self-training, will be a unifying force for students of all castes, and communities and of different provinces and States in order that by their meeting, discussing and working together the differences that exist between them may be—if not totally done away with—synthesised on a higher plane.

The Student-Body

A well-organized student-body can not only protect student interests but it may be possible to make definite advances also. Student exchanges between various countries and universities is a sure possibility. Helping the needy and poor students is also a laudable work that may be undertaken without much difficulty.

Salutation

In this connection it may not be out of place to say a word about the form of salutation. The League has adopted an interesting form of salutation for the members. The right hand has to be stretched sideways to the level of the shoulder pointing a little to the front. The right hand signifies truth, raising it to the level of the shoulder means equality and pointing to the front suggests progress. In this vast country, where there are diverse castes, creeds and communities each having different forms of salutation, this common form of salutation for the members of this League may be interesting.



Social Service

In many places they can take up social service activities such as night schools, health speeches etc. to enlighten their illiterate brothers and sisters. These kinds of activities will have a double bearing on them. While trying to teach others, they learn themselves better and early in life the love of the neighbour will dawn in their minds. The little geography, history or science that they study in the school, if repeated outside to illiterate neighbours, will be of mutual advantage.

Badge

In order to distinguish the members of the League, it has been decided to have a special badge. The badge will have the figure of the sun as on the cover page of *The Modern Student*. Badges will be supplied to students from the Central Office. To cover the cost of the badge and other incidental expenses, every member should pay As. 8.

Activities

As to the various activities, the progress can only be slow. We are now in

the stage of organisation. Therefore the first and foremost duty of the members in the various places is to form their local units. As soon as it is done they can begin the various activities, as debates, sports, picnics, educational tours etc.

Membership

In order to derive the maximum benefit out of the activities of the League every locality should have a large number of members forming themselves into several units. As the membership of the League is opened only to subscribers of *The Modern Student*, in many places students find it difficult to get sufficient members for one or more units. To get over this difficulty the Calcutta Branch and several other branches have made a very practical suggestion. Every member shall induce one of his friends to join the League, and that friend when he becomes a member shall induce another friend in turn. In Calcutta both the boys' section and girls' section are adopting this method and it has been found very successful.

Official Organ

If the membership of the League is opened to non-subscribers, I am sure the number of members will increase in thousands every week. But, that cannot be done as it is impossible to carry on the work of the League without the official organ *The Modern Student*. It may be interesting to our students to know that in no part of the world they could get a magazine of the type of *The Modern Student* fully illustrated with articles from eminent writers and with

its generous scheme of scholarships and prizes for such a small amount of Rs. 3/- a year. I do not think there are very many students, however poor they may be, who cannot afford to become subscribers of this magazine in view of the manifold opportunities given to them through the magazine and the League.

Enrolling Brothers & Sisters

Many students have informed me that they wish to enrol their own brothers and sisters as members of the League without making all of them individual subscribers of the magazine. As I fully appreciate the reasons put forward it has been decided to allow the brothers and sisters of a subscriber to become members of the League without individually subscribing for the magazine. In that case each member has to pay Re. 1/- which includes As. 8 for the membership Badge. I am sure this will enable many members to enrol their own brothers and sisters.

Every unit must try to organise picnic parties, tours, debates, sports, social gatherings etc. The central office will give all necessary encouragements, facilities, informations and publicity for the various activities.

But the first task is to form the units for boys and girls.

Organising Capacity

Students must themselves organise their units and branches. There is no charm or glory if they leave the work to others. It will give them an opportunity to develop their organizing capacity.

Members are requested to receive the League Membership

Badges from the Central Office on payment of As. 8.



M. S. League News

It is a matter for general congratulation that our League has succeeded so well within so short a time. Boys and girls in the various parts of India have begun the activities in right earnest. Organising work is rapidly progressing. Owing to the examinations and the Christmas holidays there were only few activities in December.

Aligarh

Mr. Qurban Hussain, the President of the Modern Student League (Aligarh Branch) resigned and had to leave Aligarh due to certain circumstances, on the 12th December, 1935. A tea party was given in his honour, on the eve of his departure. A number of members and other guests responded to the invitation to "Bid Farewell" to the President. Mr. Wilayat Ali Khan, read out the farewell address, to which Mr. Qurban Hussain replied suitably. After tea a meeting was held, to consider the appointment of a new president. Mr. Saeed, very kindly consented to preside. The names of Messrs Fida-ul-Haq and Wilayat Ali Khan were mentioned. Mr. Fidaul Haq, withdrew and Wilayat Ali Khan, thanked the members very much, but regretted his inability to accept the presidency due to certain circumstances and requested Mr. Fida-ul-Haq to take up the post for the month of December only if not for the whole period. After much persuasion

Mr. Fida-ul-Haq accepted the post. At the end of the meeting Mr. Qurban Hussain and Mr. Fida-ul-Haq were garlanded.

The Rajkumars of Tikari, Mr. Saeed and others were present.

Comilla

We the members of the Modern Student League, Comilla, went out for a picnic to a place 6 miles off from Comilla on the 14th instant. The day before, we assembled at a place and discussed various topics about the League. At last it was decided that we should go out for a picnic. Consequently we started in the morning with our car. We took with us all the necessary things that are required for a picnic.

We fixed our station for picnic on a hill near the Bengal Survey School, by the kind permission of the Principal Rai Saheb R. L. Banerjee. He gave us every facility to make our picnic successful. The Golf Course we got there is second best in Bengal. We played there from 2 p. m. to 4 p.m. Then we returned at dusk to Comilla. We are really sorry that all the members could not join us. If possible we shall try to arrange a debate before Christmas holidays, and request the prominent persons of the locality to attend it

Ceylon

Dear Sir,

I had previously informed you about opening a branch in Aligarh. I have already done the work. There are altogether eight members at present. Unfortunately due to certain circumstances I had to leave Aligarh University. I will continue my studies in Colombo, from where I come. Anyhow, I have taken a group photo of only six of our members as two were not present. I was the president elect, up till my stay at Aligarh and then on the day of my departure the members of our League were so kind as to give me a farewell party, and every member including a few others as guests were invited for this farewell function. So this spirit of our members has impressed many other students in Aligarh and there is all possibility of many more enrolling for this League. I expect the Aligarh Branch to be the largest one among all the College Branches. Now that I am here in Colombo it is my sincere wish to organize an up-to-date, branch over here and at least to have two to three hundred members. I expect to complete this Branch in a few months. So please without fail do send me to the above mentioned address at least 300 subscription forms as soon as possible. Also send me some pamphlets which can introduce our journal and League to the student body of Ceylon. I hope to popularize our League far and wide in Ceylon. I am sure you will make my movement of the Modern Student League a full success by helping me in every way. As a student I well understand the necessity of a student movement in the East. I may most probably travel to Arabia and Turkey after a short stay in Colombo. In that case, I will make branches over there too. Hoping to hear from you as soon as possible, I close by wishing our League all success.

Yours faithfully,
Sd/Qurban Hussain,

Dacca

The debate organised by us, the members of Dacca Unit, was held in the Assembly Hall, Training College, at 4. P. M. on Sunday the 1st of December, 35. The Gathering was satisfactory.

Mr. B. B. Sen, M. A. of the Dacca University, was in the chair. Mr. Sen, in welcoming the audience gave a short account of our League. In brief he said, our League is a League of students, devoting its best energy to develop the intellectual capacities of the students. He said that the League has two objects—one is the culture of literature and the other is the culture of sport. He further went on to say that in these days of transition in India such a League is urgently required. He then explained to the audience the mode of our salutation, i. e. the stretching of the right hand to the level of the shoulder, pointing to the front which means, equality, truth and progress. Mr. Sen, then concluded saying that this League will do good service to the country.

After this, the debate began. Mr. S. A. K. M. Karim Bukhish (1st. Year Salimulla Int. College) proposed that "the adoption of machinery is beneficial to India". He argued from the view point of educative value of machinery, and went so far as to say that machinery is the centre which distributes knowledge. Further the machinery has brought the whole world into a single unit, and we can communicate from any corner of the earth to any other, through radio, telegraphs, etc., which are all the outcomes of machine. He further compared the old and the new systems, and preferred the modern system of machinery.

Opposing the proposition Mr. Woopendra Mohan Bandyopadhyaya (1st. Yr. Dacca University) remarked that machinery is an instrument of production and its rapidity of production has super-

seded the demand and as a result of that thousands of labourers have been thrown out of employment. Further, machinery requires little human help, therefore it cannot but bring unemployment among the labourers.

Prices of commodities are going down and the wages of the labourers are reduced, and the national wealth is going down. Hence, he said the policy of adopting machinery in India is nothing but a policy of national suicide." Further, machinery has made the labourers its slaves. He preferred the old system for India, because the old system means less wealth for the nation, but more welfare. Again, he argued that it is a common proof that machinery aids production in the industrial field only, and not in agriculture, but India is a country where 90% of the population are agriculturists; therefore machinery cannot be adopted in India.

In supporting the proposition Mr. Paresh Nath Sen (2nd. yr. Dacca University) said that the poverty of the people is not due to overproduction, but it is rather due to the lack of production. Indians are agriculturists for hundreds of years, and it is for that they are suffering and the only way to come out from the danger is to adopt machinery in India. He said it is an open secret that India produces raw materials and due to the lack of industrial enterprise and machinery in the country, she is sending out her raw materials and it is this cause which has brought poverty in India and the adoption of machinery is the only remedy.

Mr. Mirza A. Hassen Kashmiri (Class X) who opposed, said that machinery can bring in a country nothing but distress, poverty and unemployment. He further stated that machinery creates a vicious atmosphere among the labourers, and it is responsible for the degraded social, moral, and physical conditions of the labourers.

The proposition was then put to the vote and it was carried by a difference of one vote only.

Mr. Sen, the president of the debate, then passed his preasional remarks on the subject and said that industrialisation of India, through machinery, is a thing which India requires urgently.

Calcutta.

As usual Calcutta is ahead of the other branches in its activities. On the 14th November there was a general meeting with the President in the chair. The General Secretary Mr. Symaprasad Chatterjee, read out the minutes of the last meeting.

Mr. Abdul Jalil, made an interesting speech exhorting the members to take greater interest in the activities of the League. He had suggested that every member should try to introduce a friend to the League and that friend in his turn should bring in another one. This he said has proved to be highly successful and in his own case, within a week more than ten members have been brought in by this system.

Miss Shova Mitra, one of the General Secretaries placed before the meeting the report of the progress of the work of the Girls' Section. She said that more girls are taking keen interest in the League. She explained in detail about the circumstances and environments that stand in the way of greater participation of the girls in the activities. However, she hoped that girls will come forward and take a greater interest in the work of their section.

Miss Rajkumari Puri, made an emotional appeal to all her sisters and brothers to rise up to the occasion and bring the League to a greater success. She said that this League was a pioneer organisation in India and it is modern in every sense of the term. She expressed the gratitude of the girls, in having given them equal opportunities for the various activities of the League, as debates, picnics etc. along with their brothers.

Master Ashit Kumar Gupta, made a very eloquent speech and exhorted the

members to march onward in the work that has already been undertaken by them. He said that more than co-operation from outsiders we require co-operation from members. In conclusion he said that all the members should try to form their units and thus strengthen the League for individual benefit as well as national good.

Miss Basant Puri, then made a nice little speech and asked her brothers and sisters to take advantage of the existence of such a noble and useful organisation to further the well-being of the student community. She assured that the educated girls will not lag behind their brothers in their active participation in the League.

Mr. M. I. Ali Mohsinzada also made an interesting speech on the aims and objects of this organisation and asked his brothers and sisters to be loyal to the League and to safeguard its honour from any outside interference.

We acknowledge letters from the members of Chittagong, Gauhati, Peshawar, Nagpur, Krishnagar, Bankura, Mymensingh, Chinsurah, Mysore, Karachi, Lahore, Manglore, Travancore, Trichoor, Rajshahi, Jhansi, Poona, Ahmedabad, Waltair, Burdwan, Allahabad, Delhi, Jalpaiguri, Dinajpur, Lansdowne, Calicut, Madras, Agra, Benares, Dibrugarh, Bombay, Lucknow, Burma, Hyderabad and other places.

The President, then made a short speech and explained the various points raised by the members regarding the activities. After the League Salutation, the meeting was dispersed.

It was decided to have the educational tour to Santiniketan on the 11th January for the boys' section and on the 18th for the girls' section. The boys' section have further decided to go on a picnic to the Diamond Harbour on the 29th December. (Report and Photo of the picnic party will be published in the next issue.)

Various matters regarding 'the Trial of India' etc. have been considered.

The Girls' Section formed a strong committee to consider about their various activities in the New Year.

There will be a general meeting of the League (Calcutta Branch) at 2 p.m. on Sunday the 5th January. All the members are requested to attend it.



Calcutta Branch 86, College St., South East Corner, Y. M. C. A., Building



HIS LATE IMPERIAL MAJESTY KING GEORGE V.

THE MODERN STUDENT

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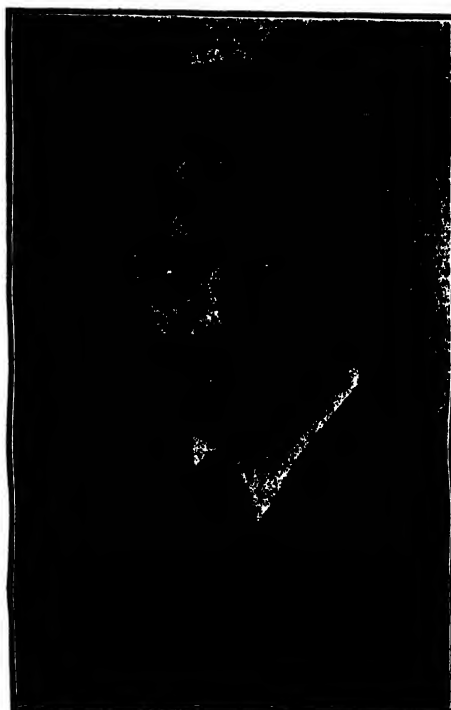
Development of Scientific Thought and its Centres

By DR. N. R. TAWDE, M.Sc., (Bombay), Ph.D. (Lond.), A. Inst. P. (Lond.),
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The fountain of knowledge which has come to us through all the historical ages flows on incessantly and is being ever enriched by the contribution to it by savants, scientific workers and philosophers. Ever since, the hybrid race of people who settled down in Greece in the early historic times left their first footprints of intellectual achievements in the sands of time, the world has advanced in knowledge at a more rapid pace and we are being driven to a state wherein we have more satisfactory understanding of nature and its mysteries. The nucleus to our present knowledge can be traced to the early Greek schools of thought. The inspiration which the later stalwarts of intellect received from the Greek founders was immensely great, for these Greeks gave a rational explanation of everything. They were not only adept in literature, but were drawn to methods of exact reasoning in mathematics, science and logic. Their methods may not stand the test of modern standards, but the fact that they were the inventors of these methods cannot be denied.

Of the Greek school of thought, the Ionian school was founded by Thales (624-547 B. C.). By profession an

engineer, it is to Thales that we owe our knowledge of practical geometry. He was the world's first mathematician



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and rose to fame through his prediction of solar eclipse. The mathematics, science and philosophy formed one single discipline of this school until division of philosophy which came with Aristotle. For this reason, the Ionians are better known as men of science than as philosophers.

After the start given by Thales, Pythagoras (570-504 B. C.) laid the real foundations of mathematics. He was the originator of arithmetic, for to him we owe a great deal of the theory of numbers. Pythagorean School believed that the number was the mainspring of the universe. Like all other Greek schools of thought, this school considered scientific study as the highest purification of the soul. After his death, Pythagoras was succeeded by Archytas (480-361 B. C.) and it is to the latter that the credit of solving one of the difficult problems in geometry goes.

Then there came the Eleatic School named after its founders Parmenides and Zeno, who came from Elea, a Greek colony in South Italy. This school derived its importance on account of Zeno (495-435 B. C.) who was responsible for raising some difficulties in the form of mathematical paradoxes.

The intellectual life did not survive long at these places. It was at Athens that the various leaders of thought eventually met and the intellectual life became centred at that place. Here Hippias the geometrician was able to attempt one of the fundamental mathematical problems viz., the trisection of an angle. The Athenian School rose with the teaching of Hippocrates of Chios, one of the famous Greek geometricians and flourished with the labours of Plato and Socrates.

Greece was fortunate in having a galaxy of intellectual stars within a space

of about 100 years. All fields were represented viz., mathematics, science, philosophy, history, literature, architecture and sculpture. Mathematics had no less than twelve giants, while Socrates and Plato adorned the science of philosophy. Plato became the head of an Academy of Mathematics which produced a large number of famous mathematicians. Of his well-known disciples Aristotle (384-322 B. C.) severed himself from mathematics and established a school of his own. He was primarily a zoologist with an accuracy of observation. Though with Aristotle science came to rise in Athenian school, mathematics remained predominant for a long time.

After 323 B. C. the centre of intellectual learning shifted to Alexandria in Egypt which was captured by Ptolemy soon after the death of Alexander. Alexandria attracted many Greeks and Romans for the study of medicine, mathematics, astronomy and geography and thus Athens was thrown into the background as a place of intellectual culture. At Alexandria, mathematics reached its highest development, the greatest contributors to it being Euclid, Archimedes and two others. Associated with Alexandrian school, there were besides mathematicians, the inventors, engineers, physicians and astronomers.

Greek science which is said to include mathematics, astronomy, biology, medicine, physics and chemistry flourished until the 5th century A.D. when it received a set-back which continued for a long time owing to invasion of Mahomedans. They destroyed the Alexandrian library. It was not until the 13th century that the renaissance began and the intellectual light began to dawn on places as far apart as Oxford and Cambridge, and Paris and Bologna. No great contribution to science was however

made in the mediaeval ages. What was achieved prepared the way for a great superstructure of the present-day science. The renaissance in knowledge corresponds to return of ancient learning, giving freedom to reason in science and endowing individuals with power of self-determination. Out of renaissance came to the forefront astronomers like Copernicus, Kepler and Galileo, mathematicians like Newton, Fermat, Huygens, Hooke and others and advisers of methodical research such as Bacon and Descartes.

Consequent upon the renaissance, there was a systematic growth of reason and thought which was followed by rise of academies, institutions and societies. The term "academy" in the modern sense signifies a corporate body for the advancement of science, literature or any form of the arts. In this sense the body founded by Ptolemy at Alexandria in ancient times and called 'museum' in those times can be said to be the academy. Modern academies are of the type of the Royal Society of London. They derive their importance on account of the state support they receive and exceptionally high standard of distinction for admission to their membership.

The science of renaissance period and later centuries has left a great legacy to us. It has passed through Victorian period of intense activity which prepared the ground for many of the world's greatest discoveries and centres of scientific development. It is needless to enter into many of the benefits of science and the way in which it has revolutionised our modern life. It would, however, be proper to indicate the various centres at which the work of any importance is now carried on.

In England, the Department of

Scientific and Industrial Research undertakes systematic research in pure and applied science. The chief heads under which the Department does the work are (1) building research, (2) chemical research, (3) food research, (4) forest products research, (5) fuel research, (6) radio research and (7) water pollution research. Besides this, special work is done in conjunction with the National Physical Laboratory, the Universities, the Geological Survey and Museum of Practical Geology and some at the Royal College of Aircraft Establishment.

Another centre of organized scientific work is the National Physical Laboratory at Teddington, England. Its purpose is to carry out research especially in connection with (1) accurate measurements of physical constants, (2) to establish and maintain precise standards of measurement and (3) to make tests of instruments and materials. Investigations are undertaken in the laboratory on behalf of Government departments and research associations of various industries.

Cambridge is well-known for high-class scientific work. The Cavendish Laboratory there, can boast of many original researches and has been fortunate in producing many of the world's famous scientists. The Mond Laboratory is another Cambridge centre where work on the properties of matter in the highest magnetic field is carried out. It also provides for investigations at the lowest possible temperature.

In London, the Imperial College of Science and Technology is a group of colleges where fundamental work in various branches such as aeronautics, biology, metallurgy, mining etc. is done. At Bristol, the Henry Herbert Wills Physical Laboratory possesses modern

equipment for physical research. It has already established its reputation and attracts students from all parts of the world. Including Oxford, these are some of the biggest centres in England where important scientific work is done.

Equally important work is done in other parts of the world and universities

are the chief places at which it is carried out. The Rockefeller and Carnegie foundations have been responsible for a large amount of useful scientific work not only in America but also in other parts of the world. India is also gradually coming to the forefront. The institution of Nobel prizes for science infused a healthy competition among research workers all over the world.



(1)

(2)

1. "Sleep"

2. "Speculation"

Photos by—M. M. Tanna

(Bombay)

Arati Dance of Bengal

Photos by—A. K. Chakrabully



English and the Vernaculars

OR

The Problem of the Medium of Instruction in India

By DR. A. V. RAO, M. A., Ph.D. (Lond), Bar-at-Law,

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I intend to consider in this article how far the change of medium of instruction from English to the chief Indian vernaculars has affected the standard of English studies in the Universities. Till about 1920, all over India (excluding Hyderabad) subjects were taught and examinations conducted in English in practically all the four years preceding the Matriculation Examination. During the last fifteen years, however, there has been a gradual adoption, stage by stage, of the vernacular as the medium of instruction in all subjects except English and Science. In Hyderabad, Urdu is the medium of instruction throughout, even in the University classes. In Bombay, right up to the pre-Matriculation classes, the vernacular is the medium of instruction, and in a few years' time, the present option given in some subjects will be removed, and the vernacular will become the medium of examination in the Matriculation Examination. In Bengal, vernacularization, if one is permitted to coin the word, is almost complete in the High Schools, and arrangements are being made for its extension to the Intermediate classes. The Benares University Intermediate Examination will be held in Hindi in a year or two. In Madras the process has been slower, and the option between English and the vernaculars still remains. In the remaining Indian provinces there has been similar activity in this direction.

Side by side with this vernacularisation, there has been a gradual falling off in the study of English, the examination

standards, and in general, the ability to write good English. In some provinces the number of question papers in English has been reduced, and the standards altered. More and more, purely textual questions, summaries, paraphrases, etc. have become the rule in the papers, and questions relating to independent or semi-critical comments or the use of workmanlike English, and general exercises have come to be dropped. A comparison of question papers in the B. A. and Intermediate examinations in, say, 1920 and now, reveals this fact very well, though it has to be admitted some of the changes are all to the good. There is a good deal of truth in the impression that the older generation of students wrote better English, had wider general reading to their credit, and yet had greater difficulty in passing the examinations in English, whereas the newer batches of students, without being able to write as good English, pass them in greater numbers; in other words, the percentage of passes has become much higher.

Thus, there has been a deterioration to some degree in the study of English, during the last fifteen or twenty years. The causes are many, and cannot be traced with definiteness. One important factor seems to be the phenomenal rise in number of pupils in the secondary school stage, the persistence now of what we may call the normal distribution of intelligence and a better selection, two decades ago, made consciously or unconsciously in the promotion from the old middle to the secondary stage. In other

words, it can be argued that the students in the High School classes in those days were much better equipped for higher education, and were more intelligent because they were comparatively speaking, "the select few".

While the above is a not negligible factor in the discussion, there seems to be some connection between vernacularization and the general fall in the standard of English studies. I am not concerned at the moment with the larger issue of English *versus* the Vernaculars. I wish to confine myself to this "cause and effect" and the undoubted deterioration. The increasing importance attached to Indian languages as medium of instruction is understandable and praiseworthy. It is the inevitable result of growing national consciousness. It is to be hoped that it will eventually lead to greater freedom of expression and creative activity. The shackles of the most admirable foreign language will always remain shackles. The mother tongue is the only fit vehicle of instruction and expression. There can be no renaissance of thought or literature in India without a great impetus given to the Indian vernaculars.

While all this is admitted, it has to be recognised that for at least another twenty years, the period of transition the difficulties of teachers of English in the Universities will increase. Year by year, the teaching of English in the Universities reduces itself, more and more, to the teaching of elementary grammar and of the use of workmanlike English. The edifice of the syllabus is imposing, but practically every one knows that in the junior B.A. we have mostly students whose standard of English is in reality that of the old High School or Intermediate students. The use of English as a vehicle of instruction made the

student of, say 1915, more familiar with the language and gave him greater command over it. He had to write more English, listen to more English and speak more English than the student of to-day, and ultimately even to *think in English*. This led no doubt in many cases to 'denationalizing' with a vengeance, and to the gradual neglect of the vernaculars. At the same time, it gave him a greater command of English than the contrary process taking place to-day gives one a chance to attain. We are compelled to confess that to-day we are on the horns of a dilemma—shall we encourage English at the expense of the vernaculars as we did up to 1910 or 1920, or shall we do the reverse as we are doing to-day. The wider issues of this problem cannot be discussed here. The fact, however, remains that the English Departments of Universities and Colleges are faced with problems that demand immediate attention.

They have to start everything over again. Grammar, spelling, pronunciation, elementary prosody and elementary composition—all have to be taught afresh. A taste for English Literature has to be created, and general reading encouraged. In spite of the grandiose curriculum of studies, that looks neat and impressive on paper, we have to do the work of the Intermediate classes in the B. A., and even to examine the B. A. by the Intermediate standards, and the Intermediate by the High School standards. Many will shrink from confessing this, but it is true all the same. Apparently, no one is to be blamed—neither the students nor the teachers. In an age of transition, and in a country under the domination of another, problems of this type—the language of the conquerors versus the vernaculars,—and the main problems arising out of this are inevitable and take a long time for solu-

tion. The history of England tells us that it took nearly two hundred years, if not more, for English to assert itself as the officially national language of Englishmen, and the real vehicle of their creative work. During that period, the language of the conquerors, Norman-French, remained the official language. What Norman-French was in England in those days, English is to-day in India. It may take a hundred years for the vernaculars to become the great and living languages of India for the emergence in them of masterpieces of fiction, drama and poetry. Meanwhile we are all floundering and the confusion extends to all departments of education.

Take the average B. A. student, at least in Northern India. Question him as to his general reading of English outside the prescribed texts. You will discover that he has read nothing. Newspapers and magazines in English are read off and on, but books are generally speaking, taboo. They frankly tell you of their preference of Bengali, Urdu, and Hindi novels and poems, as the case may be. It is not for us to blame them. The methods of teaching English in the High Schools are partly responsible for this state of things, but the change in the medium of instruction and the period of transition we are living in are equally responsible.

The mischief, however, is done. The average B. A. student is unable to write five hundred words in English without committing on an average eight to ten spelling mistakes, ten to fifteen grammatical errors, and as many of idiom. He cannot even arrange his ideas in an orderly fashion. English is to him a nightmare. Yet 50 to 60 per cent pass the Intermediate or B. A. examinations and 80 per cent the M. A. We are all caught in a vicious circle, and

the best intentions are ruined before they can ever be translated into action. The higher percentage of passes in English to-day is due to various reasons :—

(1) The standards are theoretically high, in actual fact lower than before. (2) the teachers in the High Schools belong to the newer generation of students, brought up in the new ways, with more real sympathy for the vernacular than for English. They even do part of their English teaching in the vernacular. (3) There is a feeling, that as Indians we ought not to be too harsh or strict with what is called Indian English. (4) There is also the feeling that after the scheduled number of years of study, at least 60 to 70 per cent should pass and should not be held up for want of a few marks in English. (5) Similar arguments from the public which is sentimental in these things and cannot tolerate "the massacre of the innocents" that would result if the examiners tightened up the standards.

The vernacularization will go on and will not stop. National consciousness and pride demand it, reason supports it. At the same time, naturally and inevitably English will become a second language and be neglected more than ever, as the second languages of the older days were, though if care were taken, this may eventually lead to a better study of English and prove the real solution.

So long as English remains the *lingua franca* of educated India, of the universities and of the government offices and of international diplomacy and trade, it is worth while for those who teach English in the Universities to keep as high standards as possible, but not fictitious standards. It is better to face the facts and devise means to make

the study of English more simple lively and interesting, and more productive of good writing. The foundation must be first strengthened and the following suggestions are made in this respect :—

(1) The jobbery in the prescribing of books and readers for High Schools by incompetent writers (a good many of these are Indians) must be ended. (2) Teachers of English in all the classes must have had special training. (3) More attention should be paid to the learning of languages by general reading, discussion, and oral questions and answers. (4) A change in the method of setting questions. The questions asked should not encourage the cramming of important passages or summaries but test easily the candidate's ability to write good English for practical purposes and to express simple ideas. The form of the questions should be such as to discourage vagueness in the answers. (5) The careful selection of graded books for each class library, and the encouragement of the reading of these books by students more for recreation and the story content than as a study. This is the only way ultimately to stimulate a taste for reading. Every teacher should be a sort of guide to the Aladdin's cave of the rich treasures of English literature. (6) A serious attempt must be made to modify and simplify the teaching of English, e.g., on the lines of Ogden's Basic English.

If these and similar steps are taken in the High School classes, English without remaining the medium of instruction will yet be studied better and written better. India will need the

English language for decades to come. At present it is not only the catalytic agent, to borrow a phrase from chemistry, that gives life and activity to the vernaculars, it is also the only bridge between us and the world outside. For that matter it is the unifying force between different races and provinces in India itself—it is the *lingua franca* of educated India and we need not be ashamed of this as it is rapidly becoming the *Lingua franca* of the world. It is certainly desirable that more and more of our better educated men should be able to read and write good English. It is not to be dreamed that we shall think and write in English all our lives as Englishmen do or produce masterpieces in English. While this is true, there is no reason why we should proceed on the old lines and make the study of English more a burden on our youth than an inspiring means of access to the thought and literature of Europe and America. This task will not be done without new ways of approach to the problem—a new *orientation*. The study of English must not be a dead weight dragging down everything else with it, nor should it necessarily mean bad writing and poor reading brought about by neglect, indifference and even hostility. Rightly speaking it should vitalize our notions, enlarge our minds, and bring us into contact with 'the best that has been thought and written.' It must create in us a "see-change," unfold our consciousness, move our very inner being, and inspire the latent genius in Indian youth to write the future classics of the great Indian vernaculars.



ST. NICHOLAS

[Read the article on the next page about this portrait]

Acquaintances with Art

By O. C. GANGOLY

It is easy to sympathize with and understand the superficially picturesque and sugary qualities of the expression of Art in the forms of the Hellenistic Age, and of the Renaissance and post-Renaissance Periods. It requires real training and refining of one's aesthetic sensibilities to enjoy the beauties and the significant plastic and spiritual qualities of works of Art of the Byzantine and the Gothic Schools, and of the productions of the Eastern and Indian Forms of Art,—schools which have, generally, abjured the merely naturalistic methods of presenting Forms. There is another and a more significant way of expression namely—an imaginative, subjective, and spiritualistic use of Forms.

In the Gold Enamel Plaque of St. Nicholas, of the Byzantine School (*circa* 12th century), reproduced on the opposite page, there is very little that is superficially attractive. There is nothing sweet, or sugary about this portrait. On the other hand, there is a quality of remoteness—a sense of an atmosphere far above the normally humanistic, something unearthly, something approaching the Spiritual and the Divine. There is a depth of feeling, a profundity, a seriousness,—which almost inspires terror—as it helps us to lift us up beyond the average level of our pedestrian thoughts, and to elevate us to an atmosphere far above the triviality of the thoughts of our normal life.

In the solemnity of lines and shadows of the white hair and beards—in the schematic treatment of the outlines of the neck, and the decorative, though crude, arrangements of lines to represent the folds of the dress, in the signifi-

cant poses of the fingers of the right hand, arranged in a solemn gesture—it is something more than a *mere*—portrait, it is an *Ikon*,—a dream of a Spiritual Personality. *



O. C. Gangoly

[* In order to encourage our readers to take an active interest in our Gallery of Pictures of which we propose to cite one in this magazine, every month, by the kind courtesy of the Editor, a prize of Rs. 5/- will be offered for the best comment by any of our readers on the picture reproduced in the magazine, describing the qualities and points of significance of each picture. If the comments are not of sufficient merit, the right of withholding the Prize is reserved.
—O. C. G.]

CURRENT POETRY

HIGHER MATHEMATICS

By W. J. F.

The high wheel of heaven turns
With ten million shining urns,
A transcendent arc of light
In the interstellar night.

Flaming suns with fiery veils
Balance in their burning scales,
Spin their curves, and shining come
By radiant rule of thumb:

Starry patterns, starry laws,
Buried in the primal cause,
Marshall to the cold decree
Of a bright geometry.

The mathematics of the sky
Is frightening, when such as I
Cannot with impunity
Resolve the simple rule of three.

DAWN

By F. F.

Slowly along the road
The old procession came;
The cows in lifting sun;
The boy without a name
Swinging toward the morning,
Singing toward the dawn—
The kine, the golden voice
Inevitably came on.

Behind the stumbling hooves
The striding tall boy spilled
His heart into the air
Until the earth was filled!
The herd, the unknown lad,
Out of the ended night,
Passed slowly down the road,
Wrapped in golden light.

SOMETIMES I WISH

By J. S. M.

I am oppressed with this great sense of
loving
My tall, straight, rather distant young
son;
It's like incense, a subtle and unfailing
Reminder of the glorious thing I have
done.

The perfect knowledge that he is mine
Is like a song on the strings of my
heart;
But though he's my son, to continue
my line,
I stand in awe! We are whole worlds
apart!

When he stoops to allow me to kiss him,
Smilingly intent on his busy day's plan,
He does not see that my eyes grow
dim—
How I wish, sometimes, he were less of
a man!

MAROONED

By J. L. M.

Man ever is a stranger in the earth;
A Crusoe stranded on an Isle unknown,
Amid the ocean of Eternity,
Whereon he builds himself a dwelling,
tills
His plot of soil, and nourishes his soul
Upon the salvage of his childhood's
dreams.
He ne'er forgets the Land from whence
he came:
A Footprint on the shore entrances him;
And oft, amid the business of the day,
His eyes turn seaward for a friendly Sail.

Rural Training for Our Young Men

By Prof. P. J. THOMAS, M. A., B. Litt., D. Phil. (Oxon),

University Professor of Economics, Madras University

Unemployment among educated persons is to-day one of the most pressing of India's many problems and on its early solution will largely depend the success of the new Constitution. Our universities have long catered for the expanding services of Government, but public administration cannot go on growing indefinitely and it is generally believed that it is already over-developed. The professions of law, medicine and engineering will always remain for the few and cannot absorb any large numbers. Industrial development may give increased employment to skilled operatives, but the recent developments in industrial technique are such as to weaken the demand for labour and even if industrialisation proceeds rapidly in future, only a small fraction of educated persons will find employment in the industries. The great majority of people in India—not less than 80 per cent—depend directly or indirectly on agriculture, and this proportion is not likely to diminish rapidly in the near future. It is true that about 10 per cent of the population are supported by industries but the great majority of them (about five-sixths) are engaged in small handicrafts, which are more akin to agriculture than to modern industry.

In these circumstances, it is necessary to give a vocational turn to our elementary and secondary education; and in the case of rural schools the curriculum must be so modified as to give practical training in farming and handicrafts. Attached to every school there must be a farm and a workshop, and every boy must be made to work in one

or both of them, so that when he leaves school, he may either return to his father's household or get work in a neighbouring farm or workshop. At



Prof. P. J. Thomas

present the schools give no such training, and the result is that the boys who come out of them become unfit to follow their ancestral occupations. A contempt for manual labour has been growing among our boys and girls. If they pass their examinations they seek soft-handed jobs, and if they don't, disappointment and misery are in store for them. The only way to improve this state of things is to give a vocational bias to our educational system.

In order to recondition our rural schools on these lines we require a new kind of village teacher, and our immediate effort must be to train such teachers. The teacher must not only impart a knowledge of the three R's but must also train boys in agriculture and in the handicrafts. He must work with them in the school farm and in the workshop. He must also take part in the village panchayats and the village co-operative society. In short he must be a guide to the people of the village and must demonstrate to them better ways of living. He must show the villager, both by words and example, how to fight dirt, debt and disease.

Sir Daniel Hamilton has taken a notable step in this direction in his estate of Gosaba in the Sunderbans, which I had the pleasure of visiting recently. In each of the twelve wards into which the estate is divided, there is a school with a farm of three acres of wet land attached to it. There are also co-operative societies in each, and the *mahajan* has no place in the estate. In order to train teachers and co-operative workers he has established a Rural Reconstruction Institute at Gosaba, where a four years' training is given in the Law and Principles of Co-operation, Audit and Account-keeping, Elements of Rural Economics and Publicity Works. The fee is Rs. 10/- a month in the first year and Rs. 7/8- in the second year; this includes board and tuition. Attached to

the school is a farm of three acres, which the teacher manages with the assistance of the boys. According to Sir Daniel such a farm is ample for the needs of a family of five. At the workshop, training is provided for in spinning, weaving, and other handicrafts. At the end of the course, the student takes the Diploma, called I. L. A. (The Art of a Independent Livelihood.) It is Sir Daniel's object to train every student to grow his own food, weave his own cloth and meet all other needs by the labour of himself and family. This ideal of family self-sufficiency may raise some criticism, but there is no doubt that such a comprehensive training will stand young men in good stead in their struggle through life.

A village teacher trained on the above model will be a great asset to the country and we must make it our aim to train such teachers. It is no easy task to supply this new kind of teachers to the 750,000 villages of India or even to the 100,000 villages of Bengal. But a suitable beginning may be made, if during the next five years, we appoint such teachers with proper equipment, in one out of every ten villages in India. With such a plan before us the new Constitution will have an auspicious inauguration. Additional funds will be needed for carrying out such a plan, but as the expenditure is of a very remunerative character, the authorities can proceed boldly with exploring means for securing them.

The Schoolmaster in Fact and in Fiction

By C. N. ZUTSHI, M. R. A. S. (London),

Sometime Editor of the "Sunday Times"

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night,
Greatly begin ! though thou have time,
But for a line, be that sublime,
Not failure, but low aim, is crime."

—James Russell Lowell.

The importance of the schoolmaster is beyond the shadow of a doubt. There can be no gainsaying the fact that the schoolmaster, however thankless his job may appear to some, has always loomed large, from the very earliest times, both in fact and in fiction. In fact, he has been important as a creator ; in fiction, he has figured as a character. There is no country in the world with any civilization to speak of but has had its schools and masters. The Bible and Classical Literature are replete with references to noted schools and teachers, Hebrew, Greek, Egyptian, and Roman. India, China, Morocco—all these have had their famous seats of learning, and their renowned teachers even during ages before the collapse of the Holy Roman Empire began. In those dim and remotest centuries, knowledge was imparted to eager students in a manner that to many nowadays would seem rough and crude ; for in those ancient times modern paraphernalia of education had not been even in the dreams of men. Both the teacher and the taught had to squat on the floor or under a shady tree, the one inculcating and the other imbibing knowledge as best as they could. Paul sat at the feet of Gamaliel ; Buddha, the Enlightened, had a number of his favourite disciples who carried the torch of his teachings to the four corners of the

earth ; young Horace paced his Appian way to school with his satchel of books slung across his shoulders, no less eagerly than a schoolboy does nowadays. The schoolmaster has always stood as an important personality working quite imperceptibly for all that is good, noble, and righteous either in the human nature, or in the world. He has produced the noblest men of the keenest perception, the greatest rulers, the greatest religious teachers, the greatest statesmen, the greatest soldiers, just as he has implanted the seeds of the greatest Movements, the greatest Orders, secular or spiritual, the greatest Revolutions, the world has ever known.

Literature, art, science, history—all these are equivocal and loud in paying their splendid tribute to the schoolmaster. Although in many fictions of the world the schoolmaster is upbraided and humorously caricatured, his eminent position, important labours and the wide scope of usefulness and influence that he commands, have been beyond doubt or cavil. Even if one were to become a Columbus in his voyages of discovery in all English literature, he should find but few Dicken's 'Squeerses' whom one can easily count on one's fingers. The same master-hand has drawn for us a fine picture of the village schoolmaster of 'Little Nell', than which more beautiful there is hardly any in the whole range of fiction.

We have also a charming picture of the ideal schoolmaster of "Sweet Auburn" in Goldsmith's immortal poem

The Deserted Village, about whom are the well-known and oft-quoted lines :

"While words of learned length and
thundering sound

Amazed the gazing rustics ranged around ;
And still they gazed, and still the wonder
grew,

That one small head could carry all he
know".

Had Goldsmith been in the land of the living to-day, he would have been more astonished than the rustics of whom he spoke, how the schoolmaster can possibly carry in one small head all the things that a code expects him to know nowadays.

Then has not Scott, too, delineated for us the typical Scottish master of his own time in '*Dominie Sampson*' ? How many weary hours have been beguiled, how many sad hearts enlivened by the character of the renowned Dominie, by the recital of his crosses and successes, as set out by the master-hand of '*The Wizard of the North*' ! Shakespeare, too, has portrayed for us a notable schoolmaster, Holofernes in *Love's Labour Lost*. The "What does A. B. spell backwards, boy ?" has furnished a pivot for the upholders of the 'Baconian' theory to hinge a number of arguments and suggestions in their attempts to prove their contentions. And Tom Hood, one of the finest of English comic poets, has also given us in his poem *The Dream of Eugene Aran*, the schoolmaster—Eugene Aran—who has certainly enjoyed a great importance and prominence in English romance and poetry. The explanation given by the usher to the lad at Lynn of the death of Abel is a dramatic marvel which cannot but draw our unqualified admiration.

When the schoolmaster has occupied such an important place in so many well-

known novels and poems throughout all the ages, it seems indeed strange that he has himself not shone more largely on galaxy of great writers, poets and inventors, except that master at Westminster School, Nicholas Udall who gave us the first English comedy. It is really difficult to recount many other authors of renown in the whole range of English literature. One may be reminded of the class-teacher of Oliver Cromwell, Dr. Thomas Beard, a Puritan schoolmaster who wrote scholarly Latin plays ; but he stands outside the pale of English literature. Why has the schoolmaster not made his name among the literary luminaries ? There can be only one answer to this question ; and it is this that the schoolmaster has ever had his hands too full with his own work of teaching to find any leisure that could be devoted to the work of producing those literary works which immortalise a man. But in respect of the Church, the schoolmaster has certainly shone brightly outside teaching. Out of the last four Archbishops of Canterbury three came from the schoolmasters. When we recall that such great thinkers as Tait, Temple, and Benson have been taken from the school to be at the helm of church affairs, we can easily see how the church has been indebted to the school for some of its finest statesmen that the world has ever known.

The work of the schoolmaster is of a mysterious character ; it is in the nature of the leaven that imperceptibly influences the whole lump, or it is characteristic of the casting on the waters of the bread which generally takes many days to return. The schoolmaster is a gentle unostentatious figure, persistent and absorbed in his arduous task, unaffected by the race for honours and glory that goes on in the world around him. His work is analogous to the busy farmer's

task who, the moment he has sown one field, has another field waiting for his toil. But what reward does he reap either in life or after death? What a wonderous harvest he reaps from the seeds that he implanted in the minds of his pupils when memory surges up in them, in his old pupils whom he has almost forgotten or who have survived him? There is always a soft corner in the hearts of his old pupils for him, just as there always are produced sympathetic vibrations in their hearts for their old school itself. A Sir Roger de Coverley may in later life stand and bow reverently before the tomb of a Busby with feelings of gratitude and thanksgiving surging in his heart. A famous legislator, a world-wide explorer, renowned author, and a gifted statesman may enter the old chapel at Rugby and stand beside the shrine of an Arnold, and drop a tear of gratitude. Or a poor Cockney lad hearing of the passing away of the only man who had been his 'guide, philosopher and friend', may rush up at the last rites to pay his last tribute to him who had throughout his life stood, through thick and thin, as his moral governor.

So we have a picture of the school master both in fact and in fiction throughout the ages, plodding his weary way with contentment writ large on the tablet of his heart, even if he does not get the ephemeral gifts of the world, the

showy and phantom honours and prizes in this life. The school master's gifts are far above, if he has eyes to see, the sub-lunary things that end with the 'self'. For as the poet sings :—

"His virtue, different far
Sprung ardent into action, that disdained
To lose in deathlike sloth one pulse of life
That might be saved ; disdained for
coward ease
And her insipid pleasures, to resign
The prize of glory, the keen sweets of
toil,
And those high joys that teach the truly
great
To live for others, and for others die".

When all men will stand before the judgment-seat of God to acknowledge what they owed to this man in their lives upon earth, what greater honours and glory do you think there can be than those that will come to the schoolmaster who spent his whole life to the devoted object of sowing the seeds unostentatiously in good ground, leaving the gathering of the harvest to the hands of others, and trusting to the Almighty power that ever smiled on his noble attempts, confident of the fact that no good seed was ever sown wholly in vain and sustained by the belief that virtue is its own reward. Truly has the poet sung :

"Virtue sole survives,
Immortal, neverfailing friend of men,
His guide to happiness on high".

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THE OLD ORDER CHANGETH

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Short Story

Murder in the Offing

By NEIL A' CANTEN

"Come in" said I, replying to the knock at the door. The door was carefully opened in response and Gopi shuffled himself in. I was surprised to see the man—he was a sight. His clothes hung from him as ludicrously as from a scarecrow and those who know Gopi know his fastidious tastes in dress. Though there was a far-away look in his eye his jaw was grimly set. All told, he looked like many people I have seen returning from the Races on Saturday evenings having put their shirts on 'also-rans'.

I waved him into a chair and passed my cigarette case on to him. "No I don't smoke" said Gopi and every word was surcharged with unshed tears.

"Who is the girl?" I asked attempting to be jocular. Gopi didn't seem to have heard it. He drew himself up tensely. Gripping me by the arm in a vice-like clasp, he looked at me, his eyes twin pools of earnestness.

"You and I have known each other for many years, Neil" he said. "If tomorrow you were to hear that I had murdered a man, would you give me your sympathy?"

I was surprised. Gopi, normally, was the sort of man who wouldn't hurt a fly. And here he was talking of murdering a fellow-man as though it was as harmless as sipping lemonade.

"Calm yourself, Gopi," I consoled him.

"You are excited. Why?"

"Well," he proceeded, "there is going to be a vacancy in my office shortly.

And there is going to be murder in the offing. Yes, murder under grave provocation. And a God-fearing man is going to stand up in the dock and plead guilty to it."

"Suppose you tell me all about it," I urged.

"Just now when you offered me a cigarette," went on Gopi, "I said I've stopped smoking. It is not true. I've been forced to stop smoking."

"Why, is it the heart?" I enquired, interestedly. I had always had suspicions about Gopi's heart. He was always losing it to some one or other.

"No, but I wish it were. You know Koman—the chap that sits next to me at office? It is he."

"Now what has gone and done?" I asked, my curiosity aroused. I knew the fellow. A tall lean scarecrow with a cantankerous look. And now that Gopi mentioned it, I remembered having parted with a cigarette or two to Koman every time I barged into Gopi's office.

"He is making life unbearable for me," continued Gopi, sadly. "It is about six months now that Koman joined me at the office. A sleek, likeable sort of fellow he looked, when he joined us. I took to him immensely. He used to give me a cigarette or two when my own case was empty. How I rue it now! How was I to know that it was a little ruse? The confidence trickster allows you to win something before he fleeces you outright in the end. That was Koman's game."

"Gradually Koman stopped purchasing cigarettes. 'Good Morning' he used to greet me heartily every morning at office, 'I was wondering why you were so late. Got a 'fag'?' Of course, I had it and I passed the case on. He used to appropriate the whole case and a sense of utter forgetfulness seemed to possess him after that. He used to smoke cigarettes after cigarettes from my case. And when I wanted one, I had to ask him for it! And he gave me one and used to pretend that he was conferring a favour on me! Just imagine, to be given a cigarette from your own case and then to make oneself believe that it was a gift from Koman!

"However I didn't mind. After all, a man is not going to be ruined by parting with a few cigarettes to a friend, I thought. That, however, was only the beginning of the end.

"Koman was growing bolder. He began to dip his fingers into the pockets of my coat as soon as I had hung it up on the rack every morning before settling down to work. He would salvage out the cigarette case from it and help himself to its contents without even a 'by your leave'. One morning, I forgot to fill my case before stepping into the office. Koman opened the case as usual but found it empty. He put on a pained expression on his face as though I had done him some mortal injury.

"That was the last straw. This desecrator of cigarette cases and plunderer of match-boxes is not going to get another cigarette from me, I decided. But, of course, I was too polite to say it. Yes, I was disgusted with the chap. The way he used to appropriate my cigarettes you would think he considers me the legal and accredited heir to Messrs. W. D. & H. O. Wills. Why, if Koman had only collected all the presentation coupons from the packets of

cigarettes he had taken from me and presented them at any Redemption Mart, he would have got the Taj Mahal in exchange. And as to match-boxes, he doesn't know yet why they have put a band round them. He hasn't purchased a box since they imposed a tax on matches. And he used at least one box per day for lighting my cigarettes and another one for tooth-picks and ear-digs.

"This has got to stop, I decided. But, how was the question. I couldn't stop smoking myself just because I wanted to stop Koman from appropriating my cigarettes. Besides, it wasn't possible then. You know, I was born with a cigarette between my lips, as it were. It was equally impossible to say 'No' when Koman dipped his fingers into my pockets. You know I cannot say 'No' to anybody. I am not made that way.

"I thought and thought. At last I was rewarded with a capital idea. I would go in for a pipe! That would put a spoke in the wheel of this invader of my coat pockets. I mean to say, Koman wouldn't say to me 'Let me have a pull at your pipe, Neil'. No, he wasn't so bad as that, I'll admit.

"So, the next day, I hastened to a firm of pipe dealers and asked to be shown a pipe. The man at the counter took me round and when I had made my selection I asked him what it cost. 'Fifteen rupees', said the dealer without batting an eyelid. I told him I wanted only one, that I was not a wholesale dealer to purchase pipes by the dozen. At this the fellow only laughed—a loud, rancorous, obstreperous laugh. He then went on to explain that fifteen rupees was the price of one pipe because it was a briar one. By the way that fellow went on talking about briar, one would have thought that

it was the bush on which platinum grew. However, without higgling over the price—I don't like to higggle—I pocketed the pipe, paid him a tenner and asked him to keep the change himself. He took it sullenly, all the while mumbling about having Scotch blood in one's veins. Though ten rupees was a fairly large slice off one's monthly pittance, I was not sorry to part with it. I was justified in spending anything, I thought, if thereby I got one over that bloke Koman.

"I completed my equipment by buying a set of pipe-cleaners, a tin of tobacco and a pouch. The next morning I walked into the office with the pipe tucked under my garters and a well-filled pouch in my trousers pocket. Koman grabbed at the coat as soon as I hung it up on the rack. My! was n't his face a study when he drew a blank! He missed the cigarette case in my pocket!

"My moment of triumph had come! I produced my trump card. Nonchalantly I drew out my pipe and lighting it began to exhale puff after puff of good Capstain smoke. 'About those cigarettes,' I said between puffs, 'I am sorry, old boy, I went in for a pipe yesterday. Just a whim of mine.'

"If looks could kill, you would have found my name in the obituary list by now."

"That was a good idea of yours," I said, "your going in for a pipe."

"But wait," interrupted Gopi in a pathetic voice, "your opinion is too premature. Although I had triumphed for the nonce, I didn't like the ugly leer on Koman's lips. That sinister grin boded ill to me. I had a presentiment of evil and I was justified."

"Why, whatever happened?" I asked interestedly, "The next morning", resumed Gopi, "Koman greeted me affably. He appeared to have forgotten the previous day's incident. All of a sudden, as a bolt from the blue, he dealt his ace. 'Pass your pouch along, Neil,' said Koman, 'I want to fill my pipe.' And he drew out of his pocket a cheap, ugly, eight-anna worth of pipe and laid it on the table!

"I collapsed, for whether the pipe cost ten rupees or eight annas I knew who was going to pay for the tobacco to fill it. Then I did the only sensible thing I could have done. I made a present of my pouch and pipe to Koman on the spot and promised to get him the tobacco tin and the pipe-cleaners the next day. And then and there I made a vow. I would never inhale a puff of smoke till I have written the epitaph over Koman's tomb. It is ten days to-day and I have kept my vow so far, so help me God, But it has been too much of a strain. If I don't smoke to-morrow I will go mad." Gopi stopped, looked about him suspiciously, and putting his lips close to my ears whispered: "Now what shall it be Shall I strangle him."

I understood. My heart swelled out in sympathy for Gopi. But I had a better plan to suggest. "There is some thing better than strangling or murdering" I said.

"Get hold of Koman's pipe when he lays it aside" I advised Gopi "Fill half the bowl with—(here I whispered into Gopi's ears) and cover it up with tobacco, and replace the pipe where you found it."

I am waiting for Gopi. I want to make sure if Koman had stopped smoking.

Will there be another World-War ?

By K. POTHAN THOMAS

We in India, are passive spectators of the great drama that is being enacted in every part of the world to-day. Unrest is universal. Everybody is talking of war while nobody wants it. Individuals do not want it. Governments say the same but everyone agrees that all nations are sliding back into a war-mood. Every country is suffering from a new and violent attack of fear of its neighbour. Powerful ones are slowly encroaching on the weaker. In the far East, Japan is steadily expanding its authority in China. In Africa, Italy is already on her mission of conquest.

Europe

Unrest had its origin from the year 1919 with the treaty of Versailles. Ever since, France had been occupied with the problem of the difference of her population against Germany's 60 millions. This population complex led the French to cripple Germany for years and make her pay with every humiliation for the devastation of Northern France. Upon the failure of an instalment of the promised reparation, France invaded the Ruhr. She looked on with approval while several million Germans were handed over to Czechoslovakia and to Poland. To protect her Western frontier, France entered into alliance with Poland, Czechoslovakia, Yugoslavia, and Rumania.

Germany was humiliated at every step. But with the treaty of Locarno, Germany joined the League. Yet, France obsessed with fear would not allow Germany to raise her head. This feeling of desperation of Germany gave the opportunity for the meteoric rise of

Adolf Hitler who tore up the disarmament clauses of the Treaty of Versailles and saved the national honour of Germany.

Great Britain, on whose support, the League of Nations exists, while she sides France, sympathises with Germany in her attempt to come to the front ranks of European powers. One cannot say whether it is the old diplomacy of the Balance of Power that is being played by European politicians.

With its new pride and military strength Germany under the dominating influence of Herr Hitler is not content with what she has. She wants expansion to include all peoples of German stock. This is a grave problem, for, it would mean the inclusion of the Baltic States, the Ukraine, Rumania and Yugoslavia and other German-speaking countries. "Only when the Reich contains the whole German race" writes Herr Hitler in *Mein Kampf* "will the needs of the people establish the moral right to win foreign soil." This would mean the passing of all German-inhabited soil to Germany. Realising the immediate difficulties in the matter, a movement has already been started to keep a close cultural relationship between the Fatherland and Germans abroad. Every German child is taught "that the Germans are the chosen of all races and that they still lack that place in the sun to which the pureness of their blood and the greatness of their racial traditions entitle them."

Not only France, but Russia also fears Germany. Russia has a still more

dangerous enemy in Japan. She is frightened over the chance of being caught in a pincers between Germany and Japan.

On the other side of Germany there is Austria and Hungary, still more discontented. Italy under Mussolini has become one of the first-rate powers of modern Europe competent to challenge any other power. Italy wants the colonies which the Allies promised her as bribe for joining them. She believes that her failure to share the spoils was due to the inefficiency of the pre-Fascist Government. But the Allies content that Italy had gained more territorial possessions at her Austrian front than she was actually entitled to. The real trouble with Italy is that she wants colonial expansion for economic reasons. Italian soil can never produce the raw materials that she actually needs. The Austrian independence is a burning question between Germany and Italy. But, Italy has directed her attention to colonial conquest and has launched the Italo-Abyssinian war.

Great Britain although out of European complications cannot close her eyes to the Italian threat for colonial conquest which might lead to a weakening of her power in the Mediterranean and the Suez. Britain and France have large colonial possessions in Africa and Italian expansion is a source of future danger. Although Great Britain was ready to take up cudgels against Italy, France showed unwillingness. France as stated above is afraid of Germany. She is afraid of adding to the sixty million hostile Germans a further forty million hostile Italians. No further proof of the virulence of this population complex is required than the hesitation of France to apply the machinery of the League of Nations against Italy which she herself devised

for her own security. She is in a dilemma.

With a wavering Britain and France, Fascists and Nazis are getting up steam and the result will be a terrible explosion.

The United States has learnt from experience what it would mean to her to be in European politics. She neither requires expansion nor is afraid of encroachment on her. She has definitely washed her hands off European politics. The United States took part in the last war to get back her debts from the European nations. From 1914 to 1917 America shipped abroad to England, France, Italy and the Allies 14 billion dollars worth of material—of food stuffs and munitions—and it was to save this amount that she plunged herself in the European war.

Asia

Coming to Asia, we see Japan dominating over China. Japan is the one great independent power in Asia. She first took Korea. The Russian pressure on Korea disturbed the peace of the Far East and Japan had to fight.

Japan is a growing nation. She is growing in numbers and in energy and she must find an outlet for both. Political and economic conditions of China offer her the best pasture field. America, Canada, New Zealand, Australia and other countries being closed to her, she has to concentrate her attention on China. Internal troubles and dissensions in China gave her the opportunity.

After Korea she had her eyes on Manchuria. In the Russo-Japanese war, Japan succeeded to certain Russian rights and interests in Manchuria with China's consent. This led her to the occupation of Manchuria and the establishment of Manchukuo. Japanese

aspirations did not stop with Manchuria. The invasion of Jehol, the encroachments on Chahar and the sweeping entry into the heart of China proper are the beginnings of a great advance. Japan is following the old policy of the Western nations "flag follows trade". But she is not the only country interested in China. Russia is ever anxious to have a greater hand in Chinese soil. Great Britain and America also have great commercial interests in the country.

But Japan feels herself as the spiritual leader of Asia with a divine mission of reawakening the Asiatic peoples. She considers herself as having the natural right to dominate China to the exclusion of Western powers. For, according to her, the Chinese and Japanese

nations are one in blood and culture and share in the responsibilities of maintaining the spiritual heritage of the Orient. But the other powers are not going to allow this freedom of expansion to Japan, for, it not only would drive them away from China, but may prove to be the greatest source of trouble for their Asiatic possessions. A little upsetting of the present balance may result in a conflagration in the East.

The League of Nations has miserably failed. America, Japan and Germany are out of it; Italy has flouted it; Great Britain and France still try to keep up the show. How far the League will be able to avert the danger of another war is a problem even for the best optimist?

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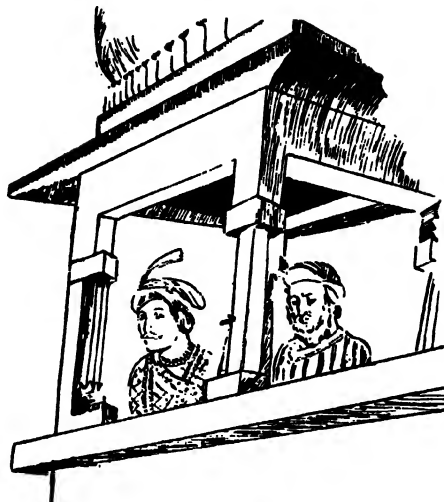
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THE FATEFUL SMILE

A Story of the Mogul Period

But a for smile of Anarkali, the orphan girl, in the court of the great Emperor Akbar, the course of the history of the Mogul Empire would perhaps have been far different from what it was. Truth is stranger than fiction and history records the intensity of love of a Mogul Prince for the 'slave-girl' of his father's court.

Anarkali, the adopted child of Emperor Akbar, was but an orphan girl saved by the body-guards of the great Mogul from the hands of a set of robbers who killed her parents and sacked her home. Nothing is known about her parentage. And the girl was too young to speak its own name. The Emperor was attracted by the great beauty of the innocent little child and determined to



BIRAM AND THE EMPEROR SAW



SELIM TALKING WITH ANARKALI IN THE GARDEN

adopt her into his own house-hold. He named her *Anarkali* meaning the Pomegranate Flower because of the beautiful colour of her cheeks and lips.

In the *zenana*, she grew up into a charming young girl. Akbar was very fond of her and she was given an all-round education. From a little child she grew up into a most charming girl accomplished in every etiquette of the court. Her extraordinary grace and intelligence endeared her to all the women of the *zenana*. She soon became the most favourite child of the Emperor, as she carried out all his wishes with great intuition and grace. She was allowed the rare privilege to stand behind the Emperor's throne even when the most important business of the state were transacted. She was not even excluded from the secret conferences of the Emperor with his Prime Minister Biram. In course of time, this Afghan Minister became jealous of the growing confidence of the great Mogul in this 'slave-girl.' He thought, her presence deprived him of his influence with Akbar. A rancorous hatred developed in him and he resolved to get her out of his way.

Day by day the Emperor's affection grew for Anarkali and despite the fact of her being an unknown orphan, he treated her as a Royal child. Her dances delighted the Emperor and all the courtiers and she became the pet of the whole Royal family.

Prince Selim, the Emperor's son had grown up into a handsome young man and naturally the great beauty and charm of Anarkali attracted him to her. We have not much records about the romances of young Selim with this Pomegranate Flower. But it cannot be denied that young Anarkali also loved the Prince intensely. When not required in the presence of the Emperor she used to meet the young prince in the beautiful gardens of the palace.

Biram, was out on a mission of destruction and he soon found out the growing attachment of Selim to this 'slave-girl'. He lost no opportunity to inform the Emperor about it and one evening, he took Akbar to a

window and showed him, his royal son walking in the garden seriously talking with Anarkali. He told the Emperor that this girl was abusing her position and trying to bring discredit on the glorious Mogul Royal family. He even attributed Selim's refusal to other marriage proposals, to his love for Anarkali.

Akbar loved his son, and he was anxious to see him married befitting his royal position. The old Emperor longed to see his grand children playing about him. He loved Anarkali too and when he saw the prince walking with that Sweet Flower, his heart was touched. He would readily have given his consent to the marriage, but for the position of the girl in his court. It might bring discredit on his Royal family and might eventually cause trouble with his chiefs and noblemen.

This incident did not make any adverse impression on Akbar's mind. He still loved her as his own child and forgot all about it. He treated her with the usual kindness.

Biram was enraged to find that his plan did not succeed. This made him fear more about losing his influence in the court. He anxiously waited for a better opportunity. Neither Prince Selim nor Anarkali knew anything about the secret and dangerous eye that watched their every movement. Innocent and pure in their love, they went on as before each longing for the other. Prince Selim was true to his devotion to this charming girl and he stoutly refused every proposal of marriage. He loved his father too and did not like to displease him by marrying the 'slave-girl.' So he waited for the time when he would be free to carry out his wishes.

One day the Emperor ordered a dance in his court. Court-dancing, was a frequent feature during Mogul times and on important occasions, all the chiefs and noblemen were invited to witness it. Several girls of the *zenana* would dance and please the Emperor. There were special dancing halls too. Some of these could be seen in the ruins at Lahore, Delhi, Agra or Fatehpur Sikhi.

The etiquette in the dancing hall was to be observed by all the courtiers and the

slightest infringement was considered an insult to the Emperor. At the one end of the hall sat the Emperor, with the courtiers on either side. At the other end facing the Emperor, there was the throne for Selim, the heir-apparent. Above each seat there was a large mirror, so that the reflection of the dancers may be seen from any place. Every dancer was critically observed not only as to her steps but even her demeanour. Laughing or smiling in the august presence of the Emperor by a girl was one of the most grievous offences against the court etiquette.

At the appointed time, the Emperor and Prince Selim took their seats and all the courtiers, chiefs and ministers occupied their respective places. One after the other, girls came and danced. Then it was the turn of Anarkali. On several occasions she had danced and everyone except Biram had nothing but glowing praises for her. This time also she danced gracefully. There was nothing unusual. But as she danced down the room and reached the other end of the hall where Prince Selim was seated in all his splendour and glory, she turned her back to the Emperor and faced the heir-apparent. She looked the prince full in the face, and the intensity of her innocent and growing love took possession of her and she smiled, breaking for once the etiquette of the Mogul Court. The Emperor and Biram saw it from the reflection of the mirror.

The dancing over, the courtiers dispersed. Akbar went to his bed room, but it is said that he spent a restless night. Biram jumped out in joy for he got what he wanted. Early morning he ushered himself into the presence of Akbar and told him about the great insult to the Emperor and to his whole court. "O! Mighty Emperor, you have been insulted by that slave girl. If she goes unpunished what will your chiefs, noblemen and courtiers think of you. Let not the glorious throne of the King of Kings be occupied by the children of a court-girl. What greater insult was there than a dancing girl smiling at the heir-apparent of this mighty empire."

With tears rolling in his eyes Emperor Akbar signed the *firman* brought by his Chief Minister.

Biram had made every arrangement before hand, as he feared the Emperor cancelling his orders. So in an hour's time, he took the beautiful Anarkali outside the palace. Unsuspecting of what is going to happen she cheerfully accompanied the Minister. She was taken in a palanquin by the same Imperial troopers, who brought her to the palace from the hands of the robbers. A few miles away from the city the palanquin alighted and to her utter surprise she found a group of masons with their trowels, brick and mortar near a wall. The innocent little girl wondered and asked Biram why she was brought there.

"O' Slave girl," came the grim reply "the palace priests have ordered a night penance for each slave of the Emperor. You go up the steps and there you will find a cup of *bharg* which you may drink to get instant sleep. Go do it. It is the order of the Emperor".

Poor Anarkali, ever anxious to obey the orders of the Emperor climbed the steps and drank the cup of decocted opium and immediately lapsed into unconsciousness. The masons did the rest of the work and the Chief Minister returned triumphantly, to the palace to find the Emperor still sick in mind.

Years passed and Akbar died. His son Selim succeeded him as Emperor Jehangir. But he never forgot his love for Anarkali. Almost his first act was to sign another *firman* similar to the one that sent his sweet-heart to the grave. But this time the name on the *firman* was Biram.

Emperor Jehangir opened the niche where lay the remains of the beautiful Pomegranate Flower and he tenderly raised her and entombed her in a stately mosque as an immortal expression of his intense devotion to his sweet little flower who died for his love.

Music

By PURNENDU MUKHERJEE

Man discovered language. In mute nature he stands gifted with voice, in dead nature he stands gifted with intelligence. He realises the inner harmony he possesses with the universe,—the inner truth all-pervading. He craves for an expression, the expression of his thoughts and feelings,—the resultant effect of the environment on his mind. But the human mind, like the sky, has both the noon and the eve. During the day the whole nature lies exposed to the sun—stark naked—every wave-washed stone, and the little moss sticking to it; being distinctly visible to the eye, but soon evening sets in, and lo! there is a change of scene, so wonderful. Nature looks as if apparelled in a veil of mystery; shades and shadows thicken under green grooves, and in that bedimmed obscurity there is a poetic charm—there is something almost half-divine, something we can feel most truly, nay we can breathe it even but no language do we possess for that. The evening stars peep through the blue azure sky and gaze on the solitary peak of the far off hills; Adam (the first man) stood there and stared around with an eye of wonder, the sea murmuring at his feet. The unsurpassing glory of the universe changed his feeling of wonder to admiration, the admiration of the inner substance, the truth, the all pervading reality of which he is a part and parcel. His head bowed down before the glory and he sang in praise his realisation of divinity—he sang “Sama Hymns”.

In this changing universe where nothing is constant, this feeling of divinity rises and falls just as the wave

below at his feet. At the ebb-tide of his feeling he felt a pain—a pain in the depths of his heart. He felt a touch—a touch of something unknown, invisible—a mystic touch. His heart ached,—ached for the divine realisation; and in this aching of the human heart, there was pathos which, craving for an expression, was atuned with the infinity and the music of man was born. So the poet says,—“Our sweetest songs are those that tell of saddest thoughts”—Truly so. In the sweetest of our songs, there lurks the deepest of pathos, for there ravel the lost hopes and unfulfilled dreams, unrealised cravings. Through the rythm and symphony of music breathes the unsatiated desire that lies hidden in the deep dark glens of the human heart.

In language we are too much in ourselves, too much earthly, but in music we forget the narrowness of feelings, we surpass the bounds of the earth, the earth of dust and din, soiled by daily use, and discoloured by daily acquaintances. In music we beat the symphony of life, the symphony of entire Creation as its echoes in the solitary glens of our heart. It is the language of the solitude,—the communion of soul with the Absolute, the expression of separation from the inner being. From Adam down to the modern man, with his soul ennobled and enlightened with the glory of God, heavy with cares and anxieties, with his heart torn to bleed, the charm of music is irresistible. It is the precious wealth of life—the unworded language of the soul.

"In lone and silent hours when night
makes a wearied sound of its own
stillness.

When—"Every sight
And sound of the vast earth and
ambient air
Sent to his heart its choicest impulses."

Each sentient human being tries
"to seek strange truths in undiscovered
lands" of his soul and then he expresses
his joys and fears, hopes and despairs,
not in the stale language of the human
lips, but in the cadence of rhythmic sounds
born in undiscovered lands—"far away
into the regions dim of rapture."

Such being the character of music,
it is only natural that its influence is
irresistible. The charm of music is unde-
niable. The hardest of human hearts
would melt in the warmth of music—it
moves even the most cruel. Shakespeare
tells in some of his writings that the
man who has no charm for music is the
most dangerous of sinners. This saying
of the great poet only emphasises univer-
sality of the charm of music. Every
heart has its dark depths, and each deep
its sighing echo. Music is the phonetic
expression of that sigh of the soul, the
echo that rings and rankles in the heart.
It, thus, being in sympathy and harmony
with the innermost truth of our being,
naturally, bears an irresistible charm for
us—the divine man. Stories are common
in every country in which the lower
animals had been drawn together under
the influence of music. The snake is a
typical example of such an animal. The
reptile has a keen perception of music.
When the snake-charmer blows his
doubled-tune bugle, the animal begins to
hiss and to toss. The clamour of the
noisy bugle intoxicates the creature. The
pipe of the hunter draws the stag near
death. The flute of the shepherd binds
the flock together. Such being the

influence of music upon lower creatures,
its power upon human heart should be a
thousand times more intense.

Music has a dual effect upon human
mind. There is music—rather the vulgar
imitation of the real one—which intoxi-
cates us, fills us with a pagan joy and
fires our blood with cravings, most volup-
tuous. Many drink them like wine,
common and easily available as it is, and
under the maddening effect commit many
a nightly sin. But real music is divine, it
has a great moralising effect. It inspires
us; it lifts us from lowly things,—it frees
us from bonds of flesh, we realise the
oneness of music with Divinity—"Shabda
Brahma," as if a pair of light wings, our
soul, soars high in the luminous voice,
when the Skylark pours forth its un-
premeditated song. Every good music
has a touch of divinity in it; it does
not intoxicate, rather it soothes the sore
heart, bequites the clamouring soul; and
thus made calm, we feel the silence—the
silence, wherein speaks the voice un-
known. The Rishi of the old says—Silence
is music—"Silence is Brahma."

So also sang Shelly;—

"I pant for the music which is divine,
My heart in its thirst is a dying flower;
Pour forth the sound like enchanted

wine,
Loosen the notes in a silver shower,
Like a herbless plain, for the gentle

rain,
I gasp, I faint, till they wake again."

The place of music among the fine
arts is also very high. Like other fine
arts it is also a medium of expression of
the creative faculties of the talented
mind. Music expresses no less than
poetry, the inward vision of man—it un-
locks the land of dreams. There is much
similarity between poetry and music
though they are not the same thing. The

charm of poetry being mainly in thought, and that of music in movement, still they to a great extent, serve the same purpose. While prose is expressive, poetry is suggestive. Poetry tells in suggestions much more than it expresses in words. But here too the music, the magic cadence produced by mere permutation and combination of sounds, renders a wonderful service. Music is in short, the wings on which poetry soars. The language of poetry, however inspired and coloured it may be, is still too heavy to fly in the air. But the very moment music is added to it, it becomes almost transformed and seems to move lightly in the air. Half the charm of poetry lies in the music it possesses. Poetry is the flesh and music is its soul which brings it to perfection. Music stands higher than sculpture and painting. The sculptor moulds the marble into some fancied form so as to represent his imagination—the inner vision of things. But there is much imperfection here; the plastic marble has its own laws of colour and such many other things. But in

music man has a greater freedom of forming and moulding the thing in its own way. Sounds are of infinite variety, variable in colour and pitch; with the help of the unlimited flexibility of sound, the musician can play a free-hand on his instrument.

Thus music being one of the fine arts, ought to be cultivated properly. In our country, specially in this age, the fine arts are rather neglected. The Bible says :—

“Man should not live by bread alone.”

The best of human talent should not be wasted simply in solving the economic and political problems. The problems of society are no doubt important, but more important is the demand of the soul, and man must cultivate the godliness in him. The culture of fine arts is nothing, if it is not for the development of our finer faculties. To achieve the ideal perfection of life, culture of these inner faculties are essential and music divine opens the door to it.



Young Siamese Girls performing the "Rabum" dance

What the Modern Girls Want ?

By Miss K. ANNA POTHAN

There would be amazement and astonishment in thousands of hallucinated and deluded minds if I were to run the risk of telling them plainly what we modern girls want. There are millions of young women in this country, who thirst for it and yet they lack the power to demand it or even to speak of it.

If to-day I were to whisper the word "freedom for women" most of our countrymen will be horrified and shocked to hear it. Of all created beings, the Indian woman alone is denied the fulness of life and freedom of action. From birth to death she is some body's property and never her own. The parents are responsible for her before marriage and then the husband takes over the charge. At one time she is a goddess, at another moment she is a chattel.

In India to-day she is treated as a precious jewel, closely watched, safely handed over and jealously guarded—a lifeless thing. No one is willing to give her an iota of freedom and she herself has not the power to possess it.

In almost all the newspapers and on the public platforms, we read and hear about the wonderful progress that India has achieved in the emancipation of her women. But, if we look into the realities for one moment, we will know the true position. True it is that Sati is stopped, widow re-marriage allowed, child-marriage prohibited and education of girls increased. These are all the walls of a building without the founda-

tion, which is freedom and equality. Emancipation in its true sense is the freedom and leisure to do what one thinks right and the time to do it. This interpretation may shock many conservative men and women as they think that freedom for a woman to do what she likes would only mean the license to do evil. Such conclusions are absurd. Its true significance is that women must have the burden of responsibility on their own shoulders for all their actions.

Throughout ages men have tended to treat women either with scorn or with fear. She is considered as a goddess and devil in the same being—a goddess if she is under chains and a devil when liberated. So long as she follows all the ancient customs and traditions, she is divine. But the very moment she claims her freedom she has become a veritable sinner.

We give English education or more properly called the Western education to our girls, without allowing them to imbibe the true spirit of it. No education is worth its name, if it does not allow freedom to think and to think on right lines. It is the capacity to think for oneself in the right direction and to act accordingly that differentiates human beings from brutes. Therefore, so long as this freedom of thought and action is not given to women, they cannot be considered anything better than beasts.

How tragic it is that even educated girls are not given this freedom in the choice of their career? Not only they have no social and economic freedom, but

even their spiritual outlook on life is controlled and dictated. They cannot profess what they believe to be right and true. At every step in the life of a modern girl the fetters are tightened. She is not even allowed to go to her school or college alone. It is considered improper even for a grown-up or married woman to go alone to any place. Some one will have to accompany her. Not only she is considered frail but the whole world excluding her parents and husband is vicious. If she talks to a stranger or even to a friend, it is considered flirting. If she walks alone in the streets, she is branded with ignominy.

We are accustomed to call a woman moral, who is imprisoned within the four walls of her house, implicitly obeying all that her lords command her. You take the lion out of the forest and house him in the Zoo with iron bars between him and the world and say that he does not harm you and call him *moral*. I would prefer to say the cage is moral, the bars are moral but not the lion. Give freedom of thought and action to a woman and then judge her actions. How unjust it is to make a person responsible for acts done under compulsion?

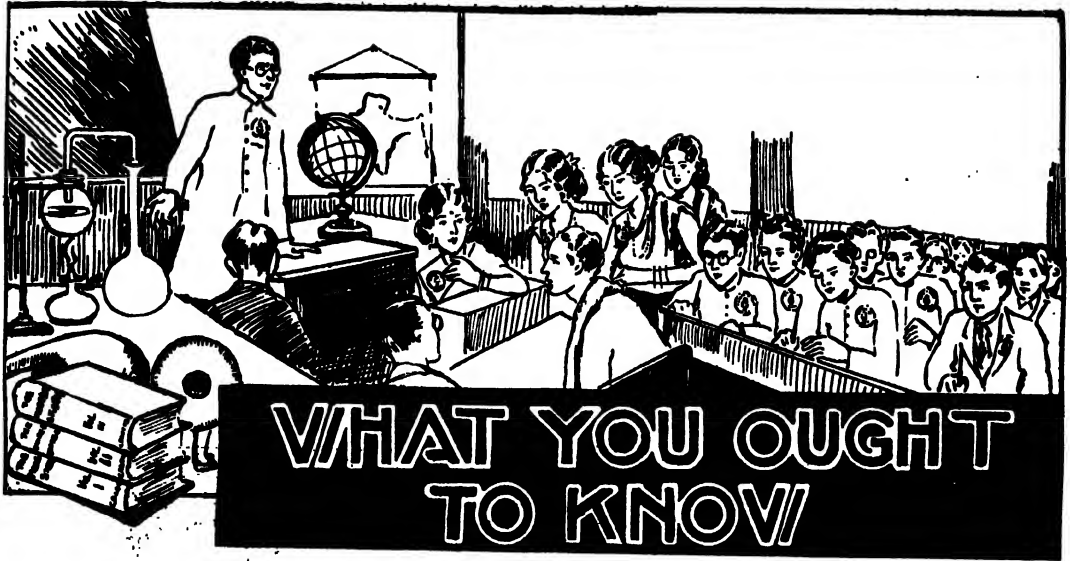
In this article, I do not wish to convey the idea that all children should be let loose and be given the freedom to do what they like. Far from it. Parents and guardians have a duty to give the right sort of education to their children. But, when they come of age, when they could think for themselves, what is right and wrong, what is good and evil, they must be given the freedom to do what they like and what they wish. Has not God the Almighty given man the freedom to work out his own salvation? Each

individual must be responsible for his or her actions.

If women are given that responsibility, then it is very unlikely that they would go wrong. A sin is a sin whether committed in public or in private. The fact that it is not discovered will not wash off the stain from the person who commits it. If you think of committing theft but you do not do it for want of opportunities, I must say, you are morally guilty of theft. There may be some who abuse their freedom but that is no argument to shut out human beings from their legitimate right of the fullness of life.

I have often heard it said by many in this country that our grandmothers were happy and contented without any sort of emancipation or freedom. That is no argument to convince a modern educated girl to accept a system that no longer fits in with her conception of life. That our ancestors were cannibals is no reason why we should go on eating human flesh to-day. Man is a progressive animal and so is woman too. Unless we perfect our lives and advance on our past, we cannot claim to call ourselves human beings.

The essential requisite for the emancipation of women is their economic independence. Unless we become economically independent, it is impossible to free ourselves from the bondage. Therefore, it is the most essential duty of our educated girls to qualify themselves for the various professions in life with courage and determination. Let every girl realize once for all that her salvation in this life and in the life after depends solely and entirely on her own thought and actions.



WHAT YOU OUGHT TO KNOW

What is Water ?

It is a very big question and the right answer depends upon what is meant by the question. Water is a compound of two elements, oxygen and hydrogen. Hydrogen gas can be burnt in oxygen gas and what is formed is pure water. When ordinary gas or a candle burns water is formed and passes into the air as vapour. Hold a cold tumbler over a candle flame for an instant. The tumbler will become dim inside, because tiny drops of water form upon the glass. This water did not exist in the candle nor in the air but has been formed by the hydrogen in the burning candle with the oxygen in the air.

The Transformation of an Egg



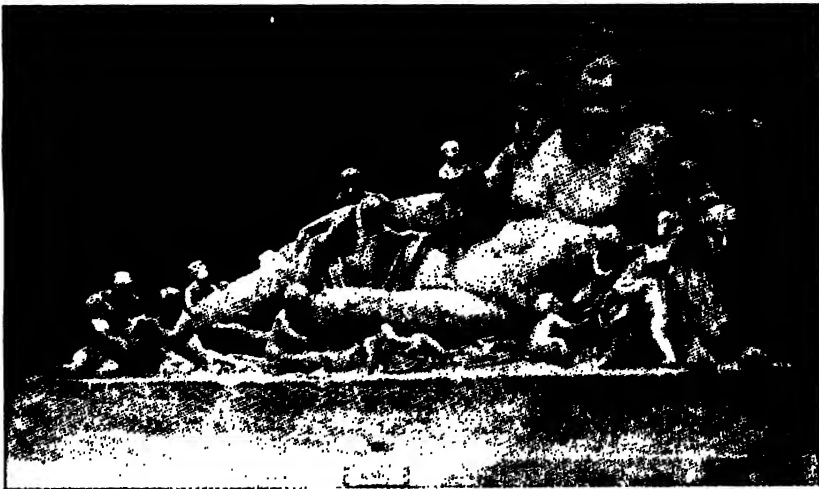
This picture shows the successive stages in the evolution of a domestic chick prior to hatching. First the germ in the centre of the yolk elongates and develops blood-

vessels. Then the back bone appears. Then the guts, and finally the legs, wings, head and feathers. The total process occupies nineteen days.

The important languages of India and the number of people who speak them

121 million people speak Hindi, 53 million Bengalee, 26 million Telugu, 21 million Marathi, 25 million Punjabi, 20 million Tamil, 14 million Rajasthani, 12 million Gujerati, 11 million Kanarese, 11 million Oriya, 10 million Burmese and 9 million Malayalam.

Father Nile



The people of Egypt used to call the river Nile as Father Nile. This picture is a symbolical rendering of the great river, its people, its monuments and its fertility.

What is a Dynamo ?

In 1819 a scientist named Oersted discovered that when an electric current travels in a wire near a hanging magnet it makes the magnet move; and later, Michael Faraday notified the opposite fact, that when a magnet is moved towards a coil of wire, a current of electricity flows through the wire.

Now when strong electric currents are wanted to drive tramcars or light a town, powerful machinery is built just on purpose to bring about such motion between coils of wire and magnets. The machines in which this motion takes place are called dynamos. When the dynamos are working, mighty currents of electricity flow from the power-station through wires all over the town.

African Elephant

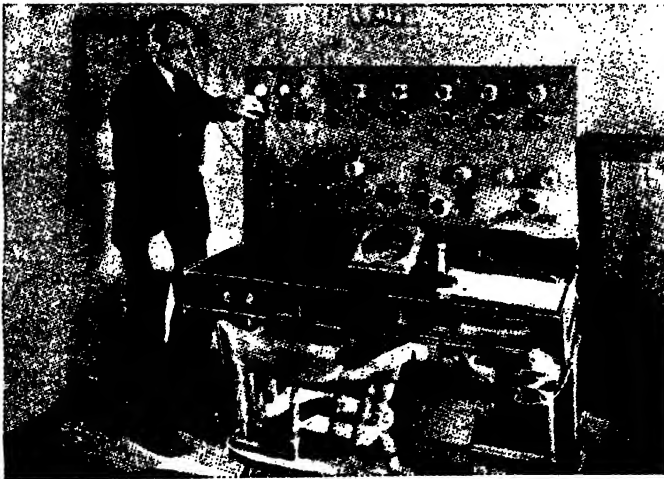


The African elephant differs in many respects from his Indian brother. He has longer ears and smaller head. His tusks are very long. He is almost untamable and is very fierce when enraged.

Who Invented the Typewriter ?

Peter Mitterhofer Tyrolese, by profession a carpenter, invented the typewriter in 1864. Peter who remained practically unknown, constructed the first model of a typewriter that could be used. He was born in 1822 and died in 1893 in poverty.

Direction Finding by Wireless



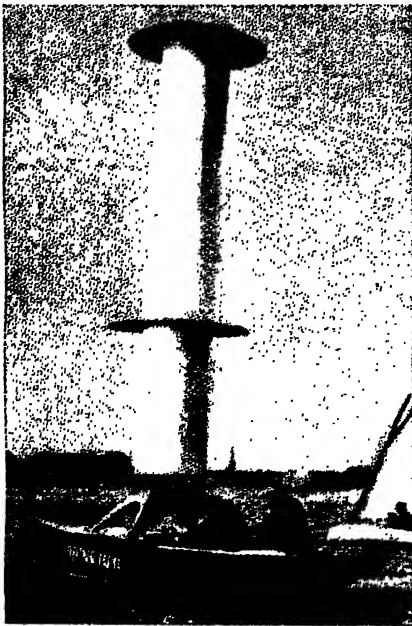
There are about eight types of wireless direction-finders. Radio is universally employed for guiding aircrafts and ships.

Why do we speak of "blue-blooded" people ?

This expression, like so many others is based on error. Long ago there was a belief that aristocrats possessed superior blue-coloured blood, while commoners had to be satisfied with blood of an undistinguished red colour. Though the inaccuracy of the statement has been proved, it still lingers as a figure of speech.

Actually, we all possess both red and blue blood ! That blood which, on its journey round the body, has lost its oxygen and become charged with carbon dioxide, has a purplish hue. But once the heart has pumped it into the lungs the purplish blood loses its carbon dioxide, regains oxygen, becomes red once more and returns to the heart for another trip round the body.

Rotor ship



This type of vessel depends on the discovery made in 1922, that the driving pressure of wind on a rotating cylinder, especially one fitted with discs, is nearly five times greater than on an ordinary sail. The rotor is turned by an electric motor and has the added advantage of great stability.

Sculpture by Cellini



Benvenuto Cellini (1500-71) who wrote his own memoirs was a sculptor, musician, author, engraver, friend of kings, adventurer and a murderer. The above statue of Perseus and Medusa is one of the greatest sculptures of the Renaissance.

Glyptodon



This tank-like and heavily armoured beast was a remote ancestor of the modern armadillo. The armadillo's armour consists of moveable bands. The Glyptodon's was made of fixed plates like a turtle's shell. Notice the particular cap on the head, and the hard scales on the tail.

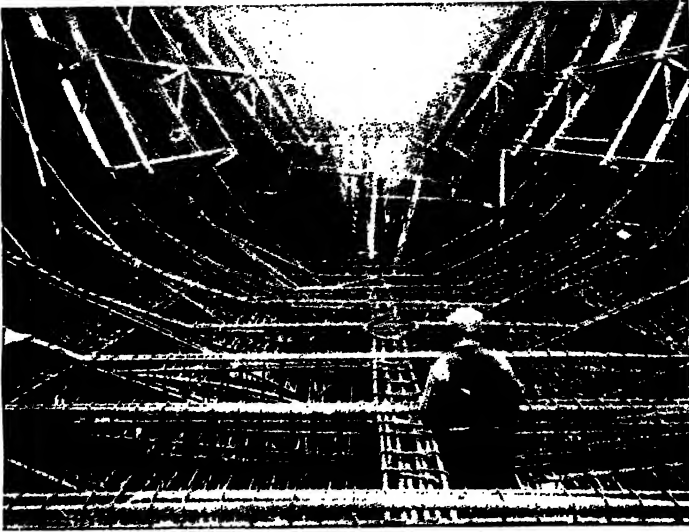
The origin and meaning of the word 'Red-letter day'

In the early days of Christianity annual festivals, held to commemorate the saints, were marked in the calendar with red, after the blood of the martyrs. Gradually more festivals were instituted, and to-day the Catholic calendar can sanctify every day of the year to the memory of at least one saint. With the introduction of "almanacs for all" the practice was continued, and certain business offices kept as holidays the greater festivals of the Church, together with such notable occasions as the King's birthday. Such days would be printed in red, and from this custom we still refer to call days of outstanding and happy memories in our lives as red-letter day.

Who invented the umbrella ?

It is impossible to say to whom this distinction belongs, as the Chinese used umbrellas extensively centuries ago. Nevertheless we can acknowledge the courage of Jonas Hanway (who died in 1786), who is regarded as the first user of an umbrella in England.

When Jonas first appeared in the streets of London he was greeted with laughter and ridicule by nearly every one.



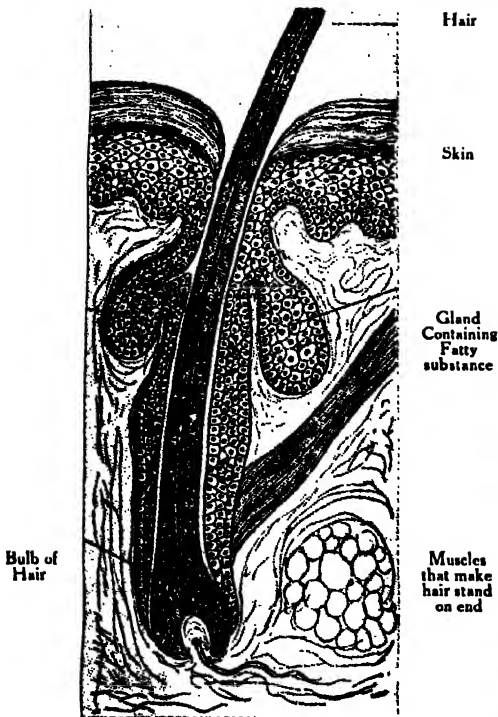
How the Ocean-liners are built

This picture will give an idea of how the huge ocean-liners are built. Reinforced concrete strengthened with steel rods are used for making the frame-work for ship construction.

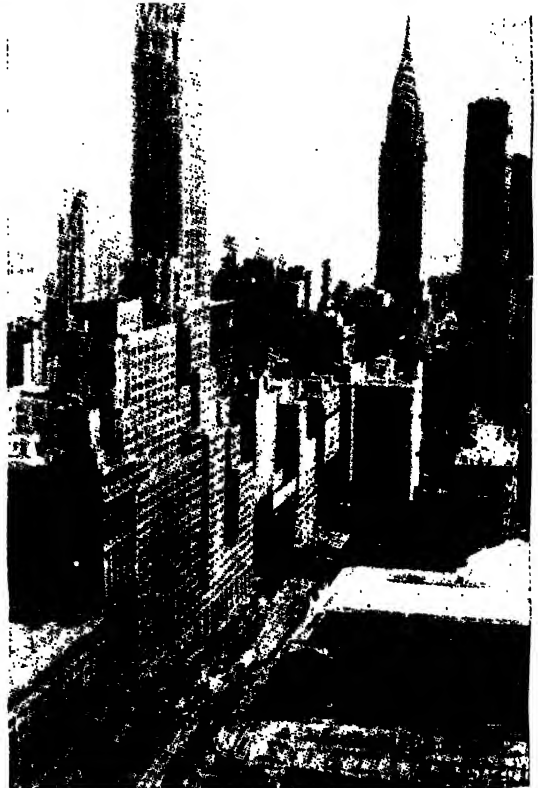
Skyscrapers

The picture below gives us an idea of the height of the skyscrapers of New York.

How the hair grows.

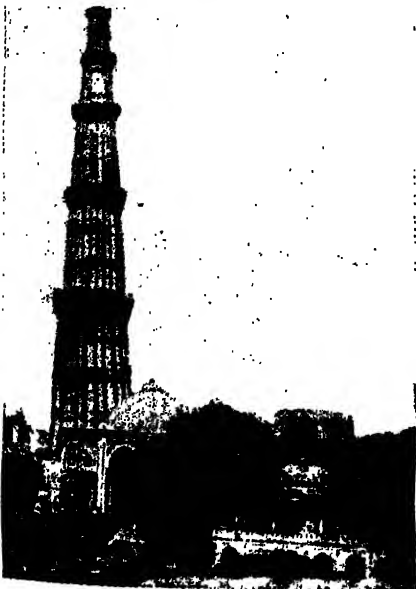
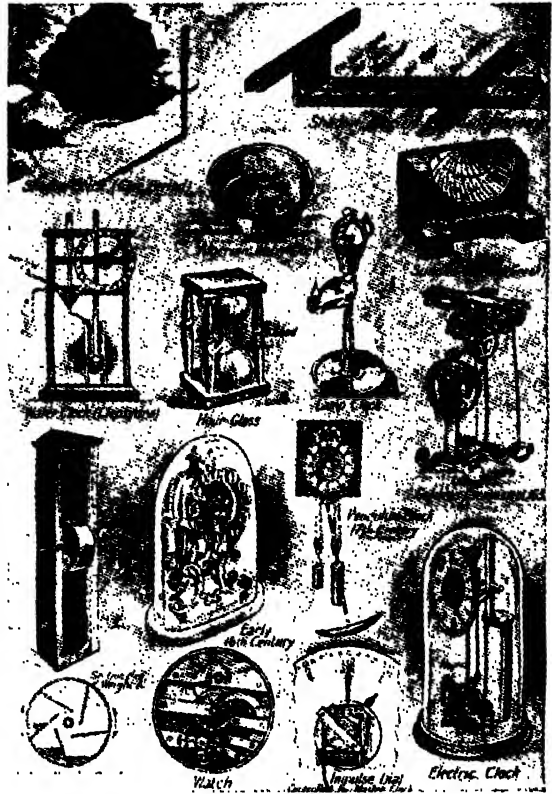


This diagram illustrates how our hair springs from the little pits in the skin called hair follicles and is nourished by surrounding capillaries.



The Leaning Tower of China

The leaning Tower in the city of Foo-Chow in China is acknowledged to be at least 1,300 years old and has been well out of the perpendicular from time immemorial.

The Kutab Minar**The history of clocks**

The above illustration shows how man measured hours from the cave-man's shadow to the modern electric clocks.

The great victory Tower known as Kutab Minar is eleven miles south of Delhi. It was begun in the year 1200. Its height is 238 ft. When you visit Delhi do not fail to see it.

Notes and Comments

The Examination Fever

This is the period of the year, when most students suffer from what is called "Examination fever". Whole days and nights are spent in preparing for the final ordeal which decides their fitness for promotion or university degrees. During the months of January, February and March, most students have no time for sports or any sort of outside activity.

In some instances, students absolutely neglect their studies for the whole year and cram up the select portions in these months to secure a pass in the examination. The result is that they make a stupendous effort to study the 'Short Notes,' 'Questions and Answers' and other cheap books. In many cases they find it sufficient to 'clear' the papers. Therefore it is the natural tendency of most students to confine themselves to the cramming of these books just before the final examinations.

Whatever be the merits and de-merits of our present system of examinations to judge the knowledge of students, something must be done to cure them of 'examination fever.' Systematic and regular habits of study, if encouraged, from the beginning, will be highly useful for the acquisition of knowledge. To learn a subject properly one has not to be in a hurry; the journey is nearly everything, the end of little account. On the other hand the last-minute preparation and study do not at all give any real and substantial knowledge about the subject. If the particular questions and answers selected by them are there, then they pass; otherwise they fail. In either case, the

knowledge of the subject in which they are tested, vanishes from them the very moment they step out of the Examination Hall.

It would do immense good to them if only students, cultivate regular and systematic habits of reading for a few hours every day than wasting days and nights in the few months or few weeks before the examination. It will not do them any good whatever in their future life.

Helping the Youth

Every civilised country in the world is attempting to solve the problem of the youth. In recent years, there has been a remarkable progress in this direction in our country also. Still, much more remains to be done. It is the practice here to look to the Government to do everything in the matter. But in other countries, religious and secular organisations are striving to help the younger generation in various ways. One will be surprised at the number and variety of the associations in England helping the youth. In every town and village there are numerous clubs for boys and girls for their social and educational activities.

But, in India, except few schools and colleges, there are hardly any clubs for boys or girls, where they could spend their time in useful and healthy activities. Truly our students are devoid of that charm in life, which we note in the youth of other nations. This is mainly due to the want of recreational clubs.

Inspite of the existence of the very large number of unemployed youths, no one has cared to start any sort of clubs where they could find health and activity to prevent deterioration.

Youth clubs, youth hostels, reading rooms, athletic clubs are all highly essential for the proper development of our youths. We have plenty of rich men in our towns and villages, who could help the nation's youth by starting these organisations. Not only money, but service is also required.

The Modern Student League which we have organised is essentially to fulfill this purpose. Units of this League are formed in various towns and villages. We appeal to the leading men and women

of every place to help this youth movement in their localities in all possible ways. The highest service that the rich landlords and business-men could do to the country is to afford opportunities for the healthy growth of the younger generation. At present, it is a lamentable fact that excepting the teachers no one takes any interest in the up-bringing of our youths.

Let the leaders of the nation realize that the work done in the schools for the rising generation may be nullified unless help and guidance are given to the youngsters in their outside activities. The healthy activities outside the class-room will undoubtedly supplement their education and make them more fitted for a successful life afterwards

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New Books at a Glance

Essays and Addresses on Literature

By J. G. Robertson (Routledge 12s. 6d.)

In this well-compiled book, Professor Robertson introduces English readers to eminent writers of Germany, Austria, Switzerland and other countries. He succeeds in giving a balanced and illuminating account of each author in the single space of an essay. Professor Robertson is always lucid and informative. This book will be of great help to students who aspire to know something about the prominent literary men of Europe.

Educational Reform in India

By Experience (J. C. Basak)

363, Upper Chitpore Road, Calcutta.)

In this book the author discusses some aspects of the present-day education. He makes various suggestions for a change to educate the youths for citizenship. He pleads for educational museum in all parts of the country.

The Carnegie Corporation of New York Report for 1935

With a coloured frontispiece of Andrew Carnegie, who had endowed very large amounts for philanthropic activities, this report gives in detail of the progress of the work of the Corporation in the year 1935.

Byron

By Peter Quennel (Faber 15s.)

In this book Quennel takes a period of Byron's life and treats it in great detail. Mr. Quennel has made the best

use of biography and he excels all previous biographers of Byron in the reality he gives to the social background. The best pages in the book are those in which the author analyses not Byron but Byronism—a movement that Byron himself scarcely understood.

Models of High School Prose *

Neo-Georgian short sentences form the chief feature of modern English prose. Every one will admit that post-war English is definitely different from the pre-war product, and is increasingly jettisoning the Victorian "period", and adopting the short sentence with a point. To popularise, therefore, the Victorian "period" means lack of knowledge of the present tendencies in English literature. Viewed in the light of those remarks, it goes without saying that the brilliant periods of Macaulay, the ponderous and Latinised writing of Johnson and the prose written in the classical style of the age of Addison, are not the models of high school prose. And yet the compiler has included in the book under review Macaulay's Essay on "Dupleix" from his *Essays Critical and Historical*, which is certainly not a model of high school prose. A Froude or a Freeman would have been a better substitute for Macaulay. Hence it is a misnomer to call the book "Models of High School Prose." A sentence in the essay of Macaulay referred to runs from page 184 or to page 185 in 17½

* Selected by F. G. Pearce, and published by the Oxford University Press.

printed lines. In this connection it will not be too much to suggest that should any Board of Secondary Education decide to prescribe this book for the High School Examination, it is desired that this piece of Macaulay should be omitted.

Secondly the extracts selected by the compiler are too lengthy. He should have selected pieces of shorter lengths, and thus found room for other modern masters of style without enlarging the present volume of the book. This would have introduced greater variety, both of style and subject-matter into the book, and made the selections more up-to-date. To give the students an idea of variety and richness of English prose is one of the chief essential features of such books of prose selections. But considering the number of pages the book contains, it is wanting in this respect.

Thirdly, the notes appended to each lesson are not in some places as full as one should except them to be, considering the professions of the compiler to make them purposely very full. For instance in his note on the Great Wall of China, he has failed to give the name of Shi-Hwongti, famous king of China, who built the great wall—an important omission. Then on page 80-81 the compiler writes a note on "holy water" thus: "water which has been blessed by the priest; it is supposed to convey some special

benefit to those who use it". The note should have said something more to convey a complete idea of the holy water to an Indian student. It should be thus: "water which has been consecrated or blessed by bishop or priest is kept in the Roman, Catholic, Greek and Russian Churches and with it the congregation is sprinkled. It is placed in a basin or stoup at church entrances. The original idea seems to have been that worshippers should wash their hands and so be able to lift up pure hands in prayer. Its modern use is symbolical." Seeing a large number of words and expressions annotated one is driven to the conclusion that the compiler aimed at making the notes quantitatively full rather than making them qualitatively full.

In the end it must, however, be said to the credit of the compiler that he has adopted a new plan of dividing the pieces selected into different sections, and the whole material of the book under two broad groups. Although this classification cannot be said to be conclusive—it does not embrace all the types of English prose, still it will certainly help young readers in forming a clear conception of the subjects treated of and memorising facts and arguments more easily for purposes of their examination.

C. N. ZUTSHI



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From Other Periodicals

Sign of the Times

Mr. Glyn Barlow writes in the *Indian Review* for January 1936 :—

"A Socialistic government could certainly bring about a very great change in present conditions, but it has already been suggested in the opening paragraphs what sort of change it would be. The last Socialist government gave us a specimen of Socialist extravagance, and a future Socialistic government (*absit omen*) is pledged beforehand to be still more extravagant than the last. Under a Socialist government a labourer's wages would be rated delightfully high, but before long the government would have no funds from which to pay him his dues and the last state of the labourer would be worse than the first.

Communism would bring about a greater change still, and the government would be pledged to give every man work—work of a sort; but "Britons never will be slaves", and under a Communistic government every man would be a slave of the State, deprived of the reasonable liberty of action that makes a man a man. Thank God that, although here and there a son of the Empire may style himself a Communist, we may be assured that in the present day at any rate the British Empire simply won't have Communism, and no more need be said about it here.

One more possibility, however, may be considered—the happy possibility that by the process of natural evolution, furthered by the reasonable devices of trusty administrators, the whole world will gradually but completely recover

from all the evils that came in the trail of the hateful War. As things are now going there is no ground for despondency; and in every truth we may assure ourselves that the world's disorder is only a temporary ailment with nothing very seriously wrong. Even though it's winter, we may cheer ourselves with Pippa's inspiring ditty :

The year's at the spring,
And day's at the morn ;
Morning's at seven ;
The hill-side's dew-pearled ;

The lark's on the wing ;
The snail's on the thorn ;
God's in his heaven—
All's right with the world !

Things have gone wrong with the world again and again before now, but sooner or later they have always come right. And the betterment that is now in progress is so encouraging that we can only hope that it will not be delayed by wild political experiments at the hands of fantastic politicians in their idea that violent political nostrums will effect a sudden cure of the world's ailments. It is true that statesmanship should adapt itself to the changes of changing times, but genuine statesmen will look for betterment as the result of gradual evolution rather than of sudden change."

The Past, Present and Future of Indian Education

Dr. Sasadhar Sinha, writes in *The Modern Review* for January 1936 :—

The national awakening of India has affected the outlook on education in two

ways. In the first place, by focussing the attention of the country on the importance of education as the regenerator of national life, and secondly, by bringing into sharp relief the shortcomings of existing education. The national movement in its turn has been affected by this change of outlook. This is shown by the shift of emphasis from formal politics to economics, that is, to the realization that the political struggle which neglects economic amelioration of the country must end in futility.

* * * *

India's backwardness can now be assigned its true setting. It is both absolute because of the lack of education for the vast majority; relative because of its qualitative inferiority. There is no direct relation between education and progress in India. In her case, progress instead of being a function of education, as normally has taken place by reacting against it, it is a reflex of the growing political consciousness of India. But even here it is hampered at so many different points that comprehensive educational reform must be integral in any political reform of the future. Education must take its rightful place in Indian life as a vehicle of progress."

Italy and the Sanctions

Robert Rossi Canewari, an Italian lawyer of repute, whose father was Italian and whose mother came from the purest British stock, writes as follows in the *Manchester Guardian*:

"The Sanctions do not shake us. From the year 1922, Mussolini has developed a marvellous policy; he certainly did not suppose that we should be obliged to contemplate a new war so soon. But he foresaw that a repetition of a situation like the one of 1914-18 in the future would be inevitable and, therefore, with

incredible precision he has created all that is necessary for us in order to face this calamity.

Our greatest debts to foreign countries are due to unnecessary importations such as English coal, textiles, and woollen cloth, English hats, gloves, waterproofs, and sports articles, liquors and cigarettes, English fashions and books. Concerning France: fashions, perfumes, clothes, and novels. With the enforcement of the sanctions all this will disappear. We shall continue a campaign which we initiated some years ago in favour of a national fashion, national products, and national culture. All Italians have gathered round the Duce before the sanctions of Geneva in an unshakable resolution to resist till the end. And everybody knows that when a market is lost, it can never be reconquered. National products are now triumphant, and will never allow foreign goods to impose themselves on our market, even though they may enjoy the same popularity as before. England and France will lose a precious client, for they have closed their doors in her face. Germany, in consequence, will be the one to gain by it; she, a great nation who, like ours, is trying to break her bonds and breath with her own big lungs, will be able to give us all we need at better prices and conditions.

These two nations have fought side by side in a common cause, and England to-day wants to stop the supply of our raw materials, forgetting that our late enemies Austria, Hungary and Germany will be glad to provide us with these goods."

The Aim and Ideals of Politics

Pro. Alfred Zimmermann writes in the *Queen's Quarterly* :—

The aim of politics is to enable men to lead a good life, to create the conditions

under which men, women and children can live together according to their own highest ideal. In other words, the aim of politics is outside politics.

It cannot be stated in the language of politics, the terms of power and glory and prestige, or in terms of wealth and population and statistical records, or in terms of forms of government, such as

democracy or aristocracy, or in terms of social and economic organisation, such as individualism or socialism or the corporate state.

All these things which are pieces on the political chess-board, paraphernalia in the political property-room, are only instruments or accessories for a major purpose which lies outside politics—the betterment of human life."

CARTOONS OF THE MONTH



Go'ng to a Garden-Party

A POLITICIAN'S HOUSE



Liberal Room

Nationalist Room

Socialist Room

[We shall be glad to receive interesting cartoons for publication]

MERE LAUGHTER



237. The Camera-man says the lion is laughing. Judge for yourself !

"Now, Sunil, if I lent your father ten shillings, and he promised to pay it back at two shillings a month, how much would he owe me in three months ?

"Ten shillings."

"I'm afraid you don't understand arithmetic."

"You don't understand my father."

The chief salesman had a very loud voice.

One morning when the manager arrived at the office he heard a terrible noise coming from the salesman's office.

"Who is that shouting ?"

"That's Mr. Prosad talking to Bombay" replied the Secretary.

"Then tell him to use the telephone."

"Pay your taxes with a smile," advised Mrs. Gotrocks.

"I should love to," said Miss Comely, "but they insist on cash."

FRENCHMAN : "I'll drink to the day I win the woman I love !"

American : "I'll drink to the day I make my first million !"

Irishman : "G'wan with yez ! I'll drink to the day I die !"

An American in India was giving some illustrations of the size of his country.

"You can entrain in the State of Texas at dawn," he said impressively, "and twenty-four hours later you'll still be in Texas."

"Yes," said one of his Indian listeners, "we've got trains like that here, too."

He : "If I posted a letter to the silliest man in India I wonder who they would deliver it to ?"

She : "They would probably return it to the sender."

THE policeman raised his hand and the woman motorist stopped with a jerk.

"As soon as I saw you, miss," the Policeman said, "I said to myself, 'Forty-five at least.'"

"Oh, no, Officer," remonstrated the woman angrily, "it's this hat that makes me look so old."

Customer : "Have you a book called 'Man, the Master of Women' ?"

Sales girl : "Fiction department the other side, Sir."

During a history lesson the teacher pointed out to her pupils that a surname often indicated the trade or profession of the ancestors of those who bore the name.

"For instance," she said, "supposing your name was Baker, that meant your ancestors were makers of bread. Or, as another example, supposing your name was Smith, that meant that your ancestors were workers in iron—blacksmith, and so on."

She pointed to one of the boys.

"What were your ancestors, Webb ?" she asked. The boy looked thoughtful.

"Spiders, teacher," he said, after a while,

The Student World

ALLAHABAD

Convocation Address—Nawab of Bhopal's plea for communal harmony and good-will

Making a strong appeal for the solution of Indian problems through harmony of various cultures, H. H. The Nawab of Bhopal, in the course of his convocation Address, observed :

"Whereas in Europe, Universities have to deal mostly with one culture and one language, ours have to attempt the solution of intricate problems created by the presence within their walls of those that differ from each other in race, culture, language and religion. In other words, it would not be wrong to say that our Universities are in the main, though in a small way, faced with the same problems with which our country as a whole is to-day faced. This, to my mind, enhances for us their utility and assigns to them the noblest of all tasks—that of bringing real strength through unity to displace those divisions and animosities which unfortunately, only too often, hamper the spiritual and material progress of our motherland. To be able to discharge this noble duty adequately, our Universities have to concern themselves more than they have hitherto done with their immediate environment, turning away from the temptation of shutting themselves up in that serene seclusion amidst sylvan glades which was the cherished dream of educationists in the middle Ages.

BENARES

Value of Discipline in Life Pandit Malaviya's Advice to Students

Addressing the students of the Hindu University recently, Pandit Malaviya exhorted the students to live up to the ideal for which the university stood and he laid great stress on the value of discipline in our life and said :

"The most self-reliant, self-governing man is always under discipline : and the more perfect the discipline, the higher will be his moral condition. Manners maketh man. Good manners are neither more nor less than good behaviour, consisting of courtesy and kindness and consideration for the opinions and feelings of others. They are the best ornament of man". Continuing, Pandit Malaviya observed :

"One is one's own friend. One is one's enemy. He is his own friend who has established control over himself. If the self has not been brought under control one should act towards oneself with the severity of an enemy. Truthfulness, integrity and goodness are qualities which form the essence of manly character. He who possesses these qualities, united with strength of purpose, carries with him a power which is irresistible. He is strong to do good, strong to resist evil, and strong to bear up under difficulty and misfortune."

CAIRO

Compulsory Military Training

The Egyptian authorities have decided to place before the new Egyptian Parliament a Bill for the compulsory military training which enjoins every Egyptian between 20 and 40 years of age to offer his services to the Government in order to be trained a worthy soldier.

CALCUTTA

Bengal Education Week

Arrangements are being made to make the forthcoming Education Week (from January 31 to February 8) both a success and an educative function. There will be an exhibition which will be located partly in the buildings of Hare School and partly in Baker Laboratory of the Presidency College, where interesting exhibits of educative value

for the benefit of both delegates from mofussil and from Calcutta will be displayed. Exhibits such as different types of handicrafts, weaving, painting, paper works, clay modelling, charts, projection apparatus, globes, maps, models, historical diagrams, model library and model class rooms will also be shown. Apart from this there will be public lectures and addresses by distinguished educationists from all parts of India. It is said that such men as Sir George Anderson, Sir S. Radhakrishnan, Sir Tej Bahadur Saprui, Mrs. Subbarayan and Dr. Megh Nath Saha and Prof. S N Bose will also address the gathering. The exhibition will be concluded by a public address by poet Rabindra Nath Tagore. It is proposed to hold the lectures and addresses in the Calcutta University halls.

Sir P. C. Ray on ideals of Education

Presiding over the prize-distribution ceremony of the Kumar Asutosh Institution recently, Acharya Ray condemned the present system of education relying on 'Aids' and Notes to the utter exclusion of text books as the basis of the studies. He denounced the habit of cramming and regarding the mere passing of examinations as the be-all and end all of existence. To extend the bounds of knowledge was the aim and object of real education and students should not allow their minds to be confined within the four corners of text-books. An impression seemed to be taking a firm root among the guardians of the students that a boy who failed to pass the examination was good for nothing and must be regarded as hopeless. History gave a lie direct to this erroneous notion and Acharya Ray referred to the life-story of Ramsay MacDonald, Mussolini, Hitler and Stalin. He however did not mean to say that they should not endeavour to receive education but let the education which they received be real and true.

SANTINIKETAN ANNIVERSARY

"Man is an Eternal Traveller"
says Poet Tagore.

The 35th anniversary of the Santiniketan Ashrama was celebrated recently with great solemnity amidst rejoicings of the students.

In the course of an inspiring divine service poet Tagore said :

"Man is an eternal traveller. For him there are many things yet to seek, many truths yet to find. The world holds before him problems and perplexities to solve which he has made a tireless endeavour from the beginning of creation. He knows that his sojourn is to achieve a final goal some day. But the difficulty that confronts him is that he knows not the exact nature of the end which he seeks for. Naked and hungry he came, and for a long long time he had to struggle for existence. After the age of barbarism, he discovered that he had better aims to fulfil than merely to find satisfaction of his physical wants. He became conscious of a kind with its endless cravings for knowledge and more knowledge. He conquered new realisms of experience until at last he succeeded in doing wonders in Science.

Negro Education in America —Negro Universities

Prof. Thurman, leader of the Negro Delegation which is touring at present in India, described about the position of Negroes and the educational facilities afforded to them, on being interviewed at Santiniketan by the students. He said that in the Southern States there is separation between the races by law. There is a state-supported college for Negroes under the Government Education Department. There are private colleges too for Negroes located in the Southern States. Some of them are staffed entirely by Negroes, and some have mixed staff. There are three Negro universities two of which are in Southern States, and one, the largest and oldest, is in Columbia named Howard university. There are two thousand and five hundred students including both men and women in one college under that university which is staffed by three hundred, 85 per cent of whom are American Negroes.

DACCA

Academic Honours for distinguished men—Doctor of Law for the Governor

It is understood that the Academic Council of the Dacca University has

recommended to the Executive Council that the Degree of Doctor of Law be conferred on His Excellency Sir John Anderson, Governor of Bengal, and Sir Abdur Rahim, President of the Legislative Assembly; that the degree of Doctor of Literature be conferred on Dr. Rabindranath Tagore, Mr. Sarat Chandra Chattopadhyaya, Sir Jadunath Sarkar and Sir Muhammad Iqbal and that the degree of Doctor of Science be conferred on Sir J. C. Bose and Sir P. C. Ray.

Indian Economic Association —Next Session at Agra

The 19th Session of the Indian Economic conference held at Dacca under the presidency of Mr. Manohar Lal, before its conclusion on 4th January, accepted the invitation of the Agra university for holding the next session of the Indian Economic Conference at Agra. It also elected Dr. J. Mathai, Director of Commercial Intelligence, Government of India as the President and Mr. L. C. Jain as the Honorary Secretary to the Association for the next year. Mr. Manohar Lal, and Profs. Kale (Poona), Vakil (Bombay), Thomas (Madras), Radhakamal Mukerjee (Lucknow), Niyogi (Calcutta), Rahman (Osmania University), Karwal (Allahabad), Devendranath Banerjee (Dacca), Gyan Chaud (Patna), Kaul (Aligarh) and Narayana Swami Naidu (Anna-malai University) as members of the Executive Committee.

Transport (road-rail competition, coastal and river navigation), the Indian Income Tax system, Tariff Policy in India, Measurement of National Income in India were selected as subjects for discussion at the next Conference.

DELHI

Overhauling the Educational system

At its recent session, the central Advisory Board of Education, expressed the view that radical readjustment of the present system of education in schools should be made in such a way as not only to prepare the pupils for professional and University courses, but also to enable them at the completion of the appropriate stages to be diverted to occupa-

tions or to separate vocational institutions. These stages should be :—

(a) the primary stage, which should aim at providing at least a minimum general education and training and which will ensure permanent literacy : (b) the lower secondary stage, which will provide a self-contained course of general education and will constitute a suitable foundation either for higher education or for specialized practical courses. In rural areas a course of this stage should be provided which would aim at the development of practical attitudes and be made compulsory : (c) the higher secondary stage in which would be included institutions with varying lengths of courses (i) preparing students for admission to universities in arts and science : (ii) for training teachers in rural areas ; (iii) for agricultural training : (iv) for clerical training and (v) for training in selected technical subjects which should be chosen in consultation with employers.

Federal university—Delhi's opportunity of pioneering

Broadcasting, recently, on 'My Dream of a Federal university', Sir George Anderson (Educational commissioner with the Govt. of India) said that the New Delhi university could become a Federal university. He asked the Delhi University not to enter into competition with other universities but to strike a new line in certain higher studies. It could develop political science which would be of special use at the capital where the greatest experiment in human history was to be tried. Similarly, instead of the present miserable law college of India, it could develop a law department including the study of constitutional law.

Again, instead of having the Lady Irwin College for Women as a derelict institution, it could specialize in higher studies for women.

ERNAKULAM

India's Debt to Missionaries

Presiding over the 14th annual celebration of the Union Christian College at Alwaye held recently, Sir R. K. S. Chetty,

Dewan of Cochin said that modern India owed a deep debt of gratitude to the noble band of selfless Christian missionaries in the field of education but for whose efforts the present conditions in India would not have been possible.

New Education plan—Intelligence Tests

The Cochin State Teachers' Association Conference (Ernakulam group) has decided to introduce intelligence tests in schools and adjust the method of teaching according to the results obtained. Mr. K. Raman Menon, who presided, said that the aim of the scheme was to "bring into play the various aspects of intelligence that bear upon school studies and to give the slow, tenacious thinker the same chance as the quick and the volatile."

Group-tests of intelligence, Mr. Menon observed, were used on a large scale in England, Germany and America for the selection of students for the award of scholarships and for the civil services. "In schools the tests are invaluable for measuring the extent of a pupil's capacity to profit by schooling."

GENEVA

World Congress of Youth

The World Congress of Youth organised by the international Federation of League of Nations Societies will be held in Geneva from August 31st to September 7th, 1936. The objects of the Congress are: (1) To provide an opportunity for youth in all countries to exchange ideas on international affairs, and to reach agreement upon a common plan of international co-operation for the prevention of war and the organisation of peace. (2) to discuss concrete possibilities of co-operation of youth of all countries, based upon mutual understanding and mutual respect for opinion, to attain those ends; (3) to strengthen the links between the organisations of youth themselves and between youth and the League of Nations Societies.

JOHANNESBURG

First Native Professor for Johannesburg

In spite of some opposition, Mr. B. B. Vilakini, a coloured native of Durban, aged thirty, has been appointed a professor

at the university of Johannesburg, the great South African mining centre. He first studied at Johannesburg and specialised in Religion and historical subjects, and has received awards from the International Institute of African Languages and Civilisation, in London.

Workers to study in German universities

The Education Authorities in Germany have agreed to the request of the Deutsche studentenschaft that twenty young men, sons of work-men and members of the Hitler youths, should be admitted to the university of Heidelberg, before passing their Abiturium. The Deutsche studentenschaft is responsible for their being sufficiently prepared, and the Reichs studentenwerk is furnishing the funds. After two terms it is considered that they should be ready to pass the examination.

MUZZAFERPORE



Mr. R. P. Khosla, B. A (Oxon), M. A., (Punjab) I. F. S. who is retiring after 20 years service in the Indian Educational Service in the Province of Bihar and Orissa.

During this long period he was Principal of G. B. B. College, Muzafferpur, T. N. J. College, Bhagalpur and Patna College, Patna. He was a Fellow of Patna University Senate and a member of Patna University Syndicate from its very inception. He represented Patna University on the Inter-Varsity Board and all India Conference. In 1918 he went with his Highness the Maharaja of Patiala as his Secretary in connection with the Imperial War Conference in London. In 1926 he again went to England with His Highness the Maharaja of Alwar as his Secretary.

Mr. Khosla distinguished himself as a New College prize winner, at Oxford. He has of late written a book on history entitled "Mughul Kingship and Nobility" which has been made recently a Text Book for M. A. studies of different universities in India.

He is an eminent Poet of Urdu Literature; his poems have been published in the "*Zamana*" of Cawnpur and the "*Humayun*" of Lahore under the pseudonym of "Nasad".

NAGPUR

Virtues of Western System

Presiding over the 11th session of the All India Federation of Educational Associations held recently at Nagpur, Mr. S. P. Mukerjee, Vice-chancellor of Calcutta university, in the course of his interesting speech said: "That our vernaculars should be developed and given their rightful place in any scheme of national education is now widely recognized. We cannot at the same time forget that our economic and political progress and cultural advance are closely bound up with Western science and literature through the medium of Western languages, specially English. A reconciliation between these two points of view is possible and must be found for the sake of our future national growth."

NEW YORK

Prof. Einstein to become An American citizen

Professor Einstein, the famous scientist, banished from Germany on account of his Jewish birth, has signed a declaration of his

intention to become a United States citizen for which he will be eligible in October 1938. Professor Einstein is at present at the Princeton University.

PARIS

Unruly students

In Paris there has been some unruliness on the part of pro-Italian law students. M. Gaston Jaze, professor of Constitutional Law and Public Finance who acted as legal advisor to the Abyssinian Government and sometimes appeared as its representative before the League, was prevented by the students from giving his lectures and the course had to be suspended. A certain section of the French press warmly applauded the students.

PATNA

Common Language for India

Presiding over the distribution of prizes at the Patna Training School Mr. G. Fawcett, Director of Public Instruction, Bihar and Orissa, said that the nearer India got to a common language the easier would the communal problem be of solution.

PEKING

Students' unrest in China

Student demonstrations against the autonomy movement in North China have been restarted.

Accompanied by five lorries with provisions, 200 students have begun the 625 mile tramp to Nanking, having taken an oath to reach the capital or to die for the purpose of protesting against the autonomy movement and foreign aggression.

RANGOON.

Indian Vernaculars divorced from the curriculum

The Rangoon university has, it is reported, decided to divorce all the Indian languages as its second languages from the curriculum. Attempts are being made to request the Government of Burma for retaining Hindi and other Indian languages as second languages in Burma.

TEHERAN

The New Persian University

The new university of Teheran is being built on the out-skirts of the town at a cost exceeding £ 60,000. It will cater for about 3,000 students but none of them will be resident. The teaching will be run by French staff, on French lines, except the technical faculty which is in charge of Germans. The language difficulty is very great, because Persian itself has not an extensive enough vocabulary for any specialised subjects. Students therefore have to re-learn their own language or master a foreign language before they can undertake a university course. It has been found easier to use a foreign language than to try and adapt the Persian.

As there is no compulsory education, the mass of Persians are illiterate and hitherto only a very small proportion have received a higher education.

TRIVANDRUM.

**Common language for India—
Women's Interest**

One of the resolutions sponsored by Miss Doctor of Bombay at the Women's Conference held at Trivandrum recently, urged the need of a universal language for India; and a sub-committee was appointed to report on the means and methods of realizing the ideal, to compile a comprehensive vocabulary of words commonly used in India and to co-operate with other associations engaged in similar work.

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The summer of 1936 is of particular interest to visitors to Europe from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

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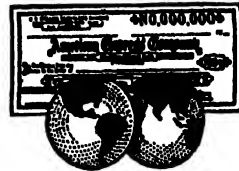
FINANCIAL The American Express Company announces the introduction of **Reichsmark Remittances to Students in Germany**

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INTERPRETATION OF PICTURE 1 (A)

By NIRMAL KANTI MAZUMDAR

2nd Year Science, Krishnagar College

The picture before us tells in a nutshell the miserable condition of our mother country, India, under the present economic, social, political, and educational affairs regarding her progress towards what we call 'Swaraj' or Dominion Status and at the same time suggests the ingenious measures that should

tions, and not at the roof. It is no use talking of independence until the people liberate themselves from the clutches of some of our traditions, until the light of education has removed the darkness of ignorance, and until the people have their oriental civilization revolutionized. It is no use talking of Dominion Status



be adopted to save our Mother from illiteracy, violence, poverty and tradition which bind her soul and body, hands and eyes, so that she can soon pass through this critical stage of her life and can attain a status which would gain her a rank in the comity of Nations.

Swaraj or Dominion Status, to be of any service must begin at the founda-

while the status of the masses is the status of the serf.

The only safe road to Swaraj is the narrow way of hard and honest toil, of evolution and not the bloody method of revolution. The Lenin Road is the road travelled by the anti-God society and it leads to the field of blood with hell

beyond. The opportunities open in India to men able and willing to play a selfless and patriotic role in the field of local leadership and of service to the public are unbounded. The ardour of the revolted Indian youth, the coursing of blood through the young veins of violent India should be utilised and directed to constructive ends, or it would become an explosive force charged with incalculable danger for the future of the land. The present members of the Indian Universities should apply themselves to the social, economic and educational problems of the countryside and so fit themselves to take the lead in the movement for the uplift of the rural classes. The authorities and teachers of Universities may do all in their power to encourage the study of these most important subject. Agriculture being the main industry of the rural population should find a special consideration as an indispensable means of their economic betterment. The rural population should be educated both generally and vocationally so that they are in a position to introduce scientific methods and they should organise for the purpose of credit to finance agriculture and rural industries as their profession and run them on scientific lines. The false notions of dignity have yet to disappear from our country and the idea of dignity of labour which lies at the back of all natural prosperity has to be infused in our educated youngmen. Our traditional forms of life which shut off ourselves from the rest of the world should melt away yielding place to the new Civilisation of the west which is universal in its scope and aim. Old order changeth yielding place to new. The natural development of human life has necessitated a new civilisation for mankind. And we must adopt it in order to instil a new and vigorous force into the old bones. "If only we care to survey the progress of civilization all over the world,

we will find that medieval traditionalism was the stumbling obstacle that stood in the way not only in the freedom and development of thought in the peoples but also in their initiative and their spirit of enterprize. The most important part of the nation-building programme, therefore is to lift the masses from the depths of tradition, ignorance and poverty and bring them into the melting-pot of modern civilization."

When the force of the anarchist is shattered, when the Indian masses are other than ignorant and when they have reached the status of men and have the modern civilization, India can hoist any flag she pleases. And that flag will not be the blood red flag of Lenin, but the flag of peace and good will, woven by the people, for the people under the guidance of their Aryan brethren of the East and West. It will be the flag under which India will shine bright and lead the world into the way of peace as is seen from the picture.



Miss Arati Sen,
1st, Year class, Victoria Institution,
who won a prize for the A.B. Educational
Competition of last month

By SUDHINDRANATH PAUL

2nd year B. Sc., Dacca University

This picture vividly represents to us the present day condition of our motherland and points out the inevitable measures to be adopted to regain her long lost glory.

India to-day is making her way towards progress like a woman with her eyes, hands, feet and the rest of the body tied hard as shown in the picture. In vain, is she trying to move forward. A blind man cannot walk. But how can she move ahead in such a precarious condition? To-day she has in fact attained a stagnant condition.

and disorder but are also trying to build a permanent bar to the efforts of many of their countrymen for the betterment of her condition. They know not that the country's progress depends upon unity and peace. Indian societies are conservative in nature and there are also numerous evils and superstitions in them. A drowning man always catches at a straw. India in her present condition is also trying to stick to her old traditions. Turkey, China and other countries have shaken off their old traditions, and have introduced the higher, nobler and more advanced culture and traditions of the

Prize-Winners of the AB. Educational Competition



Akshoy Kumar Banerjee,
3rd Year B. A.
Hooghly College,
who won a prize
in December



Golam Quadir,
1st. Year Science,
M. C. College, Sylhet,
who won a prize
last month



Shyam Kishore Lal Srivastava
B. A. Final,
Allahabad University,
who won prizes in May,
June and September

What are the conditions which have hindered her progress? These are the evil effects of illiteracy, violence, poverty and old traditions. India is a country with one fifth of the population of the world but the percentage of educated persons is too low. Illiteracy prevails all over the country. The anarchists in order to serve the country has adopted the beastly policy of violence. They have not only made this country full of chaos

West. They have attained rapid progress during the last decade. But alas! India cannot see—her eyes are tied due to illiteracy. To add to the misery and sufferings of the country there is above all poverty prevailing all over it. An average Indian is very poor indeed.

But are we to give up all our hopes? Is there no means to India's salvation? Here it is evident from the picture that

as soon as India makes provisions for education, illiteracy will go out. She will be able to make her way out giving up the evil cult of violence and shaking off the barriers due to old traditions and ultimately the economic condition will be favourably changed.

A new India will then come out of the graveyard of the present. Like the woman in the second picture she will be able to ascend the steps unto glory by the light of her own culture and civilisation. India will then be worthy of the admiration of the world.

By MISS LOTICA NAG,

Intermediate Class, K. N. College, Berhampur

Here we see two little pictures side by side. What a wealth of meaning they hold ! Does not this Indian lady represent the real portrait of the pathetic and thought provoking situation of India ? The social condition of India is perhaps the worst possible in the world.

In the first picture we find at a glimpse of the Illiteracy, Violence, Poverty and Tradition which prevail all over India and which has made Mother India blind and in fetters. She cannot advance a single step for her illiteracy does not give her the light. Unless she is brought to light from the darkness of ignorance by education there is no chance of her taking a further step. Perhaps in no other country illiteracy prevails as in India. Education is of vital importance in our country. Truly it is said "The hand that rocks the cradle rules the world." Therefore the education of the women is also very essential.

Next comes violence which has tied up the hands of Mother India. It represents the terrorist group in India who under a mistaken idea holds that violence and bloodshed are the only stepping stone to Swaraj. But they do not know that it is eating up the very vitals of this young nation and is dragging India to her grave. No country can prosper in a state of anarchy. "Peace hath her victories no less renowned than war."

India which was one of richest countries in the world has now become the poorest one. She is getting daily im-



Miss Lotica Nag

perished. The most burning question of India is to-day the unemployment problem of the youth. This has made the youth dull and inactive. Poverty naturally begets dependence.

Our attachment to tradition has become proverbial. Indians with ever so many castes and creeds are blindly guided by their old traditions. Tradition stands in the way of progress. It originates in ignorance and multiplies in foolish credulity. This ignorance stands in the midst

of the Indian society as a huge mountain of darkness to oppose us Indians from taking an advancing step.

The dark future of modern India may be made bright by her own children following the footsteps of other rising nations of the world. To drive away this ignorance it requires education, co-operation and peace. Without these no further step is possible. Thus we see all these evils have made the Indians blind, dumb, poor and idle. To drive away all these evils we want light—more light.

The second picture is also pregnant

with meaning. In seeing the second picture there springs a bright ray of hope that India's future is not so dark. Here the lady with a light in her hand is trying to advance step by step from darkness to light towards the flag indicating Swaraj which is our destination. She has dropped all her old dress, the sword of violence etc., and has taken the light of knowledge in her hand. She in a new and beautiful garment is gradually proceeding step by step towards the flag which is our goal and will climb in the same level with all other nations of the world.

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INTERPRETATION OF PICTURE I (B)

By K. D. SIRKAR,

Class X. A., S. M. Collegiate School, Chandausi

At the very first glance of the picture we can conclude that it vividly represents in a nutshell the effect of love and hatred on human life.

However, let us study the picture and see what it really means. In the first part of the picture we see two boys, —one standing near some arms with a sword in his hand, and the word hatred written above while the second boy is standing near a flower-pot, and plucking flower from it. The word love is written above it. The two mothers are seated on the floor and engaged in some household works.

mother and increasing her joy and beauty by adorning her head with the flowers that he has plucked.

What do all these mean? Do they not represent the effect of love and hatred on human life? Yes,—it is hatred that has dragged the first boy so much to the path of ruin, and rendered him so insane and perverse that he is altogether reckless even to attack his own dear mother, —the mother who has given him birth and who gives her whole-heart in his care and protection. But it is love that has made the second boy so welcome to his mother and enabled him to increase her joy and beauty. This picture tells us that



In the second part of the picture the first boy with the sword, has attacked his mother. The mother and child have been wounded and the mother is trying to keep away her son. The other boy is in the loving arms of his

love is welcomed by all, while hatred is a horror to the world, so much so that hatred makes one even to avoid her own son.

Perhaps it will not be far from the truth to say that we live, because we

love. It is the relation of love that gives us joy to our mother's arms and happiness to a society. Love and affection make everything beautiful and easy. It is only due to love that a friend sacrifices his own life for the good of another. In fact love is the life of the universe, and its absence would cause chaos.

Whereas, hatred is a wild-fire that can burn every relation and happiness into ashes in a moments time. It is the direct result of hatred that we fight and spoil the very image of God—man. It is hatred that makes a man, a homicide, and even a patricide and a matricide. And it forms a strong foundation of enmity, for a man can never love his enemy. So, we see that hatred is all along a destructive and love a constructive force.

Not only personal character is affected by these two things but their effect on nations and societies is also very great. For, a society where there is no love and all hatred can never progress nor achieve success. And so a nation which is built up of such societies, will find it very hard to proceed to the

path of progress, because hatred makes a man completely selfish and breaks unity. But, on the otherhand love makes a man benevolent and kind. So, a nation composed of the former kind of people, where unity is quite unknown and selfishness prevails everywhere, instead of proceeding to the path of progress will gradually slide to the pit of ruin and darkness.

Moreover, love and hatred play an important part in our spiritual life. Love brings out the noblest qualities in a man while hatred kills them,—it makes a man blind and brutish. Above all God loves him who loves His creation; so such loveless men are also not liked by God. They say "Even hell would be afraid to receive such men." Love kindles sympathy, kindness and helpfulness and these turn a man virtuous.

So, brothers and sisters, if we wish to be remembered by the people and to make real progress in life, we should learn to love. Every great man is known for his love, kindness and helpfulness. Moreover in love lies the betterment of a nation and country.

By RANJIT SINGH

Class X, R. S. Kh. High School, Gaspalon, Punjab

This picture gives in a nutshell the meaning of the saying "Love begets love and hatred begets hatred."

In the left hand picture we can see two mothers busy with their work. Their children take two different things. One takes a sword and the other a flower. The sword is hatred and the flower is love.

The first child arms himself with the sword of hatred, and the other orna-

ments himself with the flowers of love. In the right hand picture we can see the consequences of the action of the two. The first child hurts his mother and himself with the sword of hatred, and the other blesses his mother with the flowers of love and therefore he receives her kisses.

So we see the good and evil effect of love and hatred.

It is to a great degree true that men and women are largely determined by what

they learn when they were young. So it has been truly said that "the hand that rocks the cradle rules the nation." It means that the mother indirectly through the children governs the destiny of the nation ; it is her hand that rocks the cradle and it is her hand that indirectly rules the world.

This is true whether the influence of the mother is good or bad. There are foolish and bad ones, as well as good and wise mothers. The future of any nation or of any race depends on the character and training that we receive in our early days. It is therefore a matter of supreme importance that we should acquire the noble quality of love. With love we can conquer the world.

With hatred we only do harm to ourselves and to our mother.



Miss Akashitara Rajkhowa,
Class IX, Girls' High School, Dibrugarh,
who won prizes for the A.B. Competitions
in December and January

WIN RS. 50

THE MODERN STUDENT LEAGUE

Any unit of The Modern Student League that secures the largest number of members for the League before the 28th of February will be awarded a sum of Rs. 50.

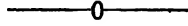
Wherever a unit has been already formed the prize will go to the unit. Any individual member who does not belong to any unit can also compete and the prize will go to his unit.

The new members must have paid the full years' subscription for *The Modern Student* and the cost of the Badge. Existing subscribers of *The Modern Student* will not be considered as new members. The prize amount will be given to the unit only.

Those who wish to take part in this competition, will have to collect the subscription money and Badge fee and send it to the Manager of *The Modern Student* with the full name and address of the sender as well as of the new members.

The Manager,
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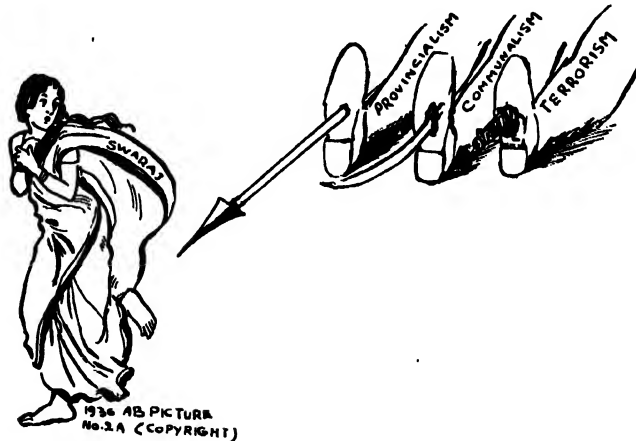
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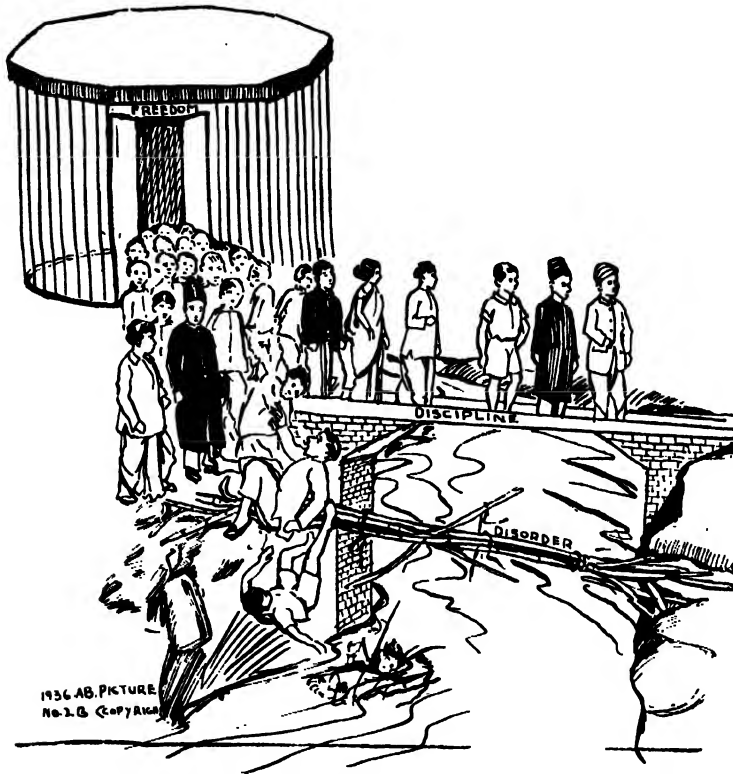
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Special Prizes to Girls

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RESULTS IN THE NEXT ISSUE

Interpretations should be received on or before the 20th February, 1936.

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BENGAL EDUCATION WEEK

ESSAY COMPETITION

The following medals will be awarded on the result of two Essay Competitions organised under the auspices of Bengal Education Week, 1936 :—

1. **SUBJECT** :—Influence of Western Education on the Social History of Bengal during the last 150 years, due directly to the advent of British Rule.

Open to men and women students in under-graduate classes in Colleges :—

One Gold Medal and one Silver Medal open to men students only.

One Gold Medal and one Silver Medal open to women students only.

2. **SUBJECT** :—India to-day—the Romance of Progress during the last 150 years.

Open to school boys and girls in the Matriculation and pre-Matriculation Classes and also to boys and girls who will appear at the Matriculation Examination this year (1936).

One Gold Medal and one Silver Medal for boys ;

One Gold Medal and one Silver Medal for girls.

The Essays should be written in English and should be submitted *in duplicate* through the Heads of the Schools or Colleges in which the candidates are studying. Private Matriculation candidates of 1936 may submit their Essays through a Head Master of a recognised High School or through an Inspector of Schools quoting their Matriculation roll numbers.

The Essays should be posted so as to reach the Director of Public Instruction, Bengal, Writers' Buildings, Calcutta, before the 30th of April, 1936.

The decision of the Director of Public Instruction Bengal, will be final.

WRITERS' BUILDINGS

Calcutta,

The 23rd January 1936.

A. K. CHANDA,

General Secretary

Education Week.

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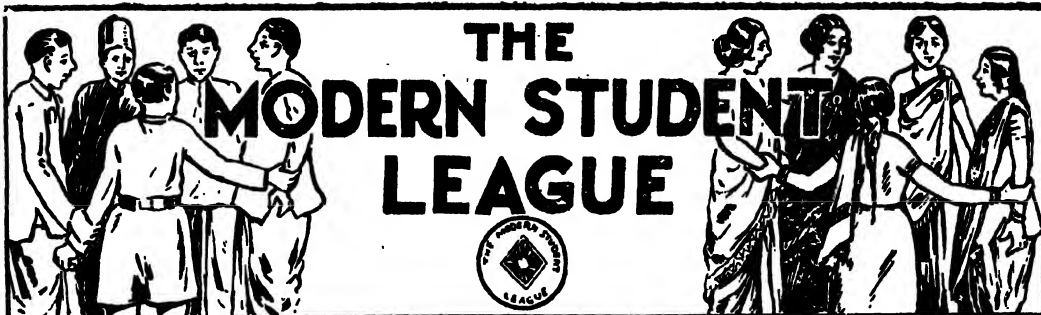
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CALCUTTA



The Modern Student League mourns the loss of a King who was ever anxious for the welfare of the youth of the Empire. His Majesty King George V was one who showed that his heart was placed in the tenderness of his love for his subjects, in the perfection of the ideal he held for a leader and in his devotion to duty. Under his encouragement youth organizations and youth movements sprang up around him, and he watched with interest the activities of his dear son our new Emperor His Majesty King Edward VIII in the cause of the youth of the Empire. A great King, he was above all a great and an ideal man. The Modern Student League offers its humble tribute to the late Emperor His Majesty King George V.

What is the Modern Student League? The League is a national brotherhood organised by the subscribers of *The Modern Student* for their educational, social and cultural activities. It is the largest and the first all-India student movement, with the one great object of advancing the cause of the youth.

How does one become a member? Membership is opened to every subscriber of *The Modern Student*, who receives a badge of the League.

What does membership involve? Membership of the League affords ample opportunities for the students to take part in various social and cultural activities. It is the best organization to train oneself as a leader. It develops the

latent faculties in the members and prepares them for a successful career in future life. It is based on mutual love, unselfishness and cheerfulness.

How the League is organized? It is organized by the students. In every place where there are six subscribers, they form themselves into a unit and elect one among them as their captain. These captains are elected every month. When there are 12 members in a unit, it is divided into two units. Several units of a place will form themselves into a branch. One of them will be elected as the branch secretary. These secretaries are elected for three months.

What are the chief activities of the League? These may be divided

mainly under three principal headings :
cultural, social and athletic,

(1) *Cultural* : Debates, Literary meetings, Lectures, Declamation, Speech-making, Dramas, Encouraging arts and crafts etc.

(2) *Social* : Picnics, social gatherings, student groups in colleges and schools, corresponding with members, visiting the sick, helping poor students, educational tours etc.

(5) *Athletic* Indoor and out-door games, sports etc.

All the members will cultivate a passionate devotion to discipline, honour, truth, and a heroic outlook on life. There is enough in this League to do the greatest service to our country.

For any one who is interested in self-development and national and social progress The Modern Student League is the best organization.

The root of the League activities is the cultural and social advancement of the youth and the fostering of universal brotherhood.

Do not fail to realize that this League stands for your betterment.

Therefore let every student, boy or girl, take an active interest in it.

Realise your privileges, your opportunities and your advantages, and use them to the full. Start your units with the conviction that you are doing a service to yourself, your friends and to your country. Do your best to be an active member of this great and useful organization.

In the Modern Student League each individual unit, however small and wherever situated becomes an important part of a large all-India organization.

Service : With the promise of loyalty to the League goes the promise of love and service to the country. We are members of one organization not only for the benefit of ourselves but also for the sake of our fellow-members and of the whole nation. If we are to serve others, we must love them and conversely if we try to serve them we shall learn to love. The cultivation of the spirit of loving service is one of the greatest ideals of the League.

Youth of to-day! Here is your opportunity. Organize your units of the League.

PICTURES OF THE SANTINIKETHN TOUR



The Poet's mud house
"Shyamali"

Members of the League at Santiniketan
with the President

The Poets' Residence
[Photos By S. Rahman]

THE MODERN STUDENT LEAGUE



Members of the Boys' Section of the Calcutta Branch who attended the Literary meeting taking the League Salutation with the President, the Editor



Some of the members of the Girls' Section who attended the Literary meeting with Miss Mrinali Bonnerjee M. A. Professor of Bethune College (sitting in the centre) who presided over the meeting



M. S. League News

CONDOLENCE RESOLUTIONS FROM SEVERAL UNITS

The organizing work of the League is rapidly progressing in the various parts of the country. As students are at present seriously engaged in preparing for the final examinations, they could not arrange for the various activities.

Hooghly

A unit of the League was formed here with seven members, and two meetings were held. Full proceedings have not been received. The members have passed a condolence resolution on the death of His Majesty King George V. We request the members to inform us in detail about their various other activities and also to elect a secretary and take a group photograph.

Comilla

We must congratulate Mr. Deva Prosanna Banerjee for his great enthusiasm in organizing a branch of the League at Comilla. He first started with a unit which has now developed into two units and now it has become a branch. We also congratulate Messrs P. Bharathi and Mirza Rashid Ahmad, Captains of the units for their great enthusiasm. The members of the Comilla branch, held a condolence meeting on the 22nd of January and passed a resolution expressing

their grief at the sad death of His Majesty King George V. They also observed silence for five minutes.

We are glad that Miss Prakrity Banerjee has taken upon herself the duty of organizing a girls' unit at Comilla. We wish her all success.

Pabna

Members here are taking very great interest in strengthening the League. The Secretary of the unit has informed us that they have passed a condolence resolution on the death of His Majesty King George.

Berhampur

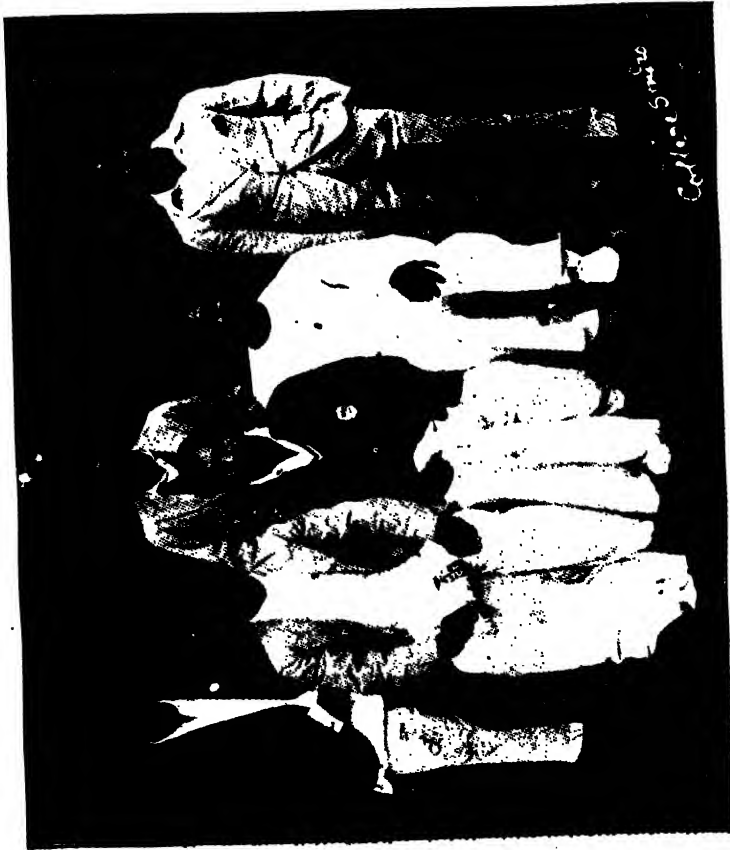
Miss Aruna Mitra of the local Girls' High. School, is trying to form a unit of the League. She has already secured some of her friends as members. We wish her all success.

Peshawar

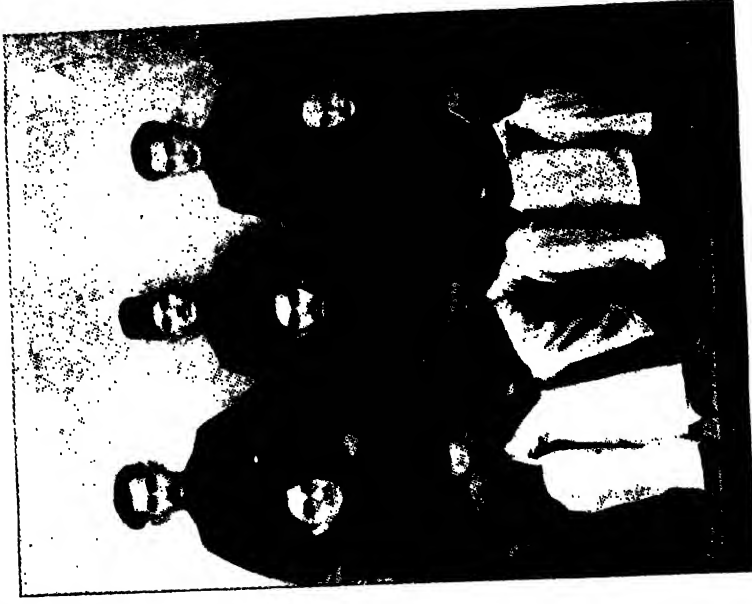
We have received a very encouraging letter from Mr. A. Rashid Ibrahim. We are fully confident that Mr. Ibrahim and Mr. Bashir Ud-Din will join hands to organize a very strong branch in the Frontier Province. We shall be glad to receive the group photograph and the report of their activities.

(Continued on page 137)

THE MODERN STUDENT LEAGUE



The Gauhati Cotton College unit of the League



The Aligarh Muslim University unit of the League

Entally

The Entally unit of the Calcutta Branch passed a condolence resolution on the death of His Majesty King George V.

Bombay

Great enthusiasm is displayed by the members in organizing units and branches of the League.

Dibrugarh

Girl students of the Govt. High School formed a unit with a very large number of members. Although a group photo was taken, since it did not come out well, we could not publish it. We hope to get another one for publication next month. They are also organising various activities.

Santiniketan

Mr. Shom Narayan Sinha has taken up the work of forming a unit here and he expects it to be successful very shortly.

Mymensingh

Mr. Amitava Acharyya Choudhury informs us that he is organizing a branch of League in this town. We hope he will be successful.

Gauhati

A unit of the League has been formed in the Cotton College. Mr. Lila Dhar Kataki has been elected as secretary. We congratulate him as well as the other members.

Ceylon

Mr. Qurban Hussain is working hard to form a powerful branch of the League in Ceylon. He expects to get a large number of members from the island. We wish him all success.

We request members in the various parts to send us full and detailed reports about their organizing work as well as activities.

Calcutta

On the 29th of December, ten members including the President went to Diamond Harbour on a picnic. It was a very enjoyable function. On the way we visited the Rama Krishna Mission School at Sarisha. The whole day was spent near the river side and later in the afternoon we went out into the river in a boat. We also visited the Chingrikali Fort. In the evening we returned home all of us thoroughly enjoying the picnic.

(Continued on page 138)

PICTURES OF THE DIAMOND HARBOUR TRIP

The picnic party in a boat
at the Diamond Harbour

The party at Sarisha
Rama Krishna Mission School

The members of the party with
our President and the authorities
of the Rama Krishna Mission
School at Sarisha

GENERAL MEETING

There was a general meeting of the League on the 5th of January with our President in the Chair. The meeting was largely attended. On behalf of the boys' section, Messers Syamapada Chatterji, Nripen Mojumdar, Sankar Chakravorty, and S. S. Desnavi, made interesting speeches.

On behalf of the girls' section Misses Shova Mitra, Kamala Nag, and Raja Kumari Puri spoke about the activities of the League. After the League salutation, the meeting was dispersed.

THE SANTINIKETAN TRIP

On Saturday the 11th January, ten members of the League with our President Mr. Thomas went to Santiniketan. We were received at Bholpur Station by Mr. Shom Narayan Sinha (a member of the League) of the Santiniketan College. A separate guest house was reserved for us. We had our dinner in the common kitchen of the Ashram along with the resident boys and girls of the institution. Early morning on Sunday, we went round to see the classes under the trees. Then at about 8, we were taken to Sreeniketan about 3 miles off to see the agricultural and industrial institutes of Visva Bharati. We stayed there for about 2 hours, going round the agricultural gardens, dairy farms and the industrial institutions. Then we returned to Santiniketan. The Guest House manager took us round the various important parts of the institution and especially, the Kala Bhavan. Our President Mr. Thomas, had a long talk with the Principal of the institution. We finished the morning by seeing the Library, the Research Library and the Hostels. At 12, we had our lunch in the common kitchen with the inmates of the institution. Then we returned to the Guest House, and had a rest for 2 hours.

On the day we arrived, the Poet was not keeping good health and many visitors returned disappointed. But his love for students manifested itself by kindly consenting to give us the members of the League an interview at 2-30. He was in his study in the mud house "Shyamali" and was glad to see us all. Our President Mr. Thomas, presented



The Poet in his Study

On his table is seen the bound volume of 'The Modern Student' presented to him by our President

him with a bound volume of *The Modern Student* which he very kindly accepted. All the members requested the Poet for auto-graphs and he readily satisfied every one of us. Despite his ill-health, he even conceded to our request to pose for a snapshot. He was very much pleased to hear of the activities of our League.

We returned happy to the Guest House from where we boarded the bus to Bholpur. We reached Calcutta at about 8. p. m.

It must be particularly mentioned that our brother Shom Narayan Sinha was all attendance on us and he displayed the true spirit of the League member. The authorities of the institution were all kind and good to us and invited other members of the League to visit the

Ashram. The Santiniketan trip was indeed one of the best educational tours that we had and all of us enjoyed it thoroughly.

LITERARY MEETING

Condolence Resolution

The first literary meeting of our branch was held in the League Hall at 2-30. p. m. on Sunday the 26th instant, with Miss Mrinalini Bonnerjee, M. A., Professor of English, of the Bethune College in the chair. The hall was crowded to the full. Before the proceedings started our president Mr. Thomas moved the following resolution on the death of His Majesty King George V. "The Modern Student League places on record its deep sense of grief at the demise of our Beloved Sovereign His Imperial Majesty King George V and begs to convey through His Excellency the Governor of Bengal their heart-felt condolence to the Royal Family." The resolution was passed, all the members standing. As a mark of respect, the meeting was adjourned for five minutes and silence was observed by the members.

Then Mr. Syamapada Chatterji read out the report of the boys' section, and Miss Shova Mitra made a speech on the progress of the activities of the girls' section. She particularly mentioned that the girls of the organization were indeed happy that a lady was invited to preside over our first literary meeting.

It was a meeting for elocution and recitation competition. Messrs. Shanker Chakravorty, Nripen Majumdar, Mohmadali Mohzinsada, Deva Prasad Bhattacharjee, S.S. Desnavi, Achintya Kumar Rakshit Jaharal Huq, Atindra Lal Saha and Jatindra Nath Ganguli from the boys' section and Misses Annapurna Sen, Gouri Roy, Kamala Nag, Arati Sen and Basant Puri from the girls' section took part in the competition. The recitation and elocution were very interesting.

At the conclusion, prizes were awarded to the best among them. The recitations and elocutions were of a high



Miss Mrinalini Bonnerjee, M. A.,
Professor of English, Bethune
College, who presided over
the Literary meeting of the
League

order. After awarding the prizes Miss Bonnerjee made a very interesting speech and particularly remarked about the healthy activities of the League. She said that such literary meetings were highly educational and she was glad to see many of the ladies also taking part in it and winning prizes. She congratulated our President Mr. Thomas in having brought into existence this League which is doing immense service to the student community. She also promised to take a greater interest in the League and to help it by all possible means. Then our President Mr. Thomas thanked Miss Bonnerjee for taking the trouble of going here and presiding over our function. He requested Miss Bonnerjee, to patronise the League and to induce many of her students to partake in its activities. After our League salutation the meeting dispersed.

Group photographs of the two sections that attended the league meeting were taken.

THE MODERN STUDENT LEAGUE



Some of the members of the Calcutta Branch of the League with the Founder-President the Editor.



A unit of the Girls' Section of the Calcutta Branch of the League



HIS IMPERIAL MAJESTY KING EDWARD VIII

THE MODERN STUDENT

VOLUME IV

MARCH, 1936

NUMBER 3

Our New King-Emperor

By K. POTHAN THOMAS

The most popular man of the world has ascended the Throne of England. The friend of the unemployed, the patron of the youth, the charming prince of Europe, King Edward VIII. combines in himself the strength of character and sincerity of purpose of his great father, the diplomacy of his grandfather Edward VII, and the determination and keenness of intellect of his great grandmother Queen Victoria.

The new King was born on 24th June 1894 at White Cottage. He was christened Edward Albert Christian George Andrew Patrick David. The names are symbolic of the United Kingdom, while it was understood that he was to be publicly known as Prince Edward. In the family circle he is called David.

Even as a baby, King Edward was obstinate and exerted his independence. When Prince Albert the present Duke of York was born on 14th December 1895, Prince Edward by no means welcomed the new comer seeing in him an usurper of what he had come to consider his own right. When the two brothers were introduced for the first time King Edward refused to kiss the new arrival and no amount of inducement could prevail upon him. Another grievance

was that his nurse to whom he was much attached was transferred to the new baby and a new one given to him, but this he firmly declined to permit and yelled his disapproval with such persistence that he won the day and got his nurse back again. By the time Princess Mary was born, he got over his jealousy and welcomed his baby sister with great politeness. It was the custom for the Royal children to kiss Queen Victoria's hand and not her cheek, but this practice Prince Edward could not quite understand and he declined to follow it until he was nearly six years old.

Her Majesty Queen Mary and the late King were anxious to bring up the Prince in a simple and unaffected way. He was first sent to the village school at Sandringham where he learnt the three R's.

One of the earliest ambitions of our King was to become an engine driver. It is said that King Edward VII. used to take a very keen interest in his grandson and joined him in his games and even encouraged him in his ambition. It was King Edward VII who first put the Prince on a horse. Though not a first-class horseman himself he was very anxious that his grandsons should do well in the saddle. "It will do them no harm to take a tumble or two" he said to the

Prince's tutor Mr. Hansell. King Edward grew up into a first-class horseman. His great enthusiasm for point-to-point riding became a matter of public concern as it was risky and dangerous to himself. He was persuaded to give up the dangerous sports of point-to-point racing and steeple chasing.

King Edward had his university education at Oxford. There he began an ordinary undergraduate's life in the simplest possible manner. He moved and dined with the other students. He did not like to have any distinguishing marks. Indeed it was his own wish to be regarded as an ordinary student. The

THE FOUR ROYAL BROTHERS



H. R. H.
The Duke of Kent

His Majesty
King Edward VIII

H. R. H.
The Duke of York

H. R. H.
The Duke of Gloucester

school-life of our King-Emperor should be an eye-opener not only to the children of Indian Princes, but even to some of those who happen to be born of aristocratic parents. Here in India children of our Princes do not at all come in contact with their fellow-beings. They are kept apart and early in life they inhale the superiority-complex. In one Indian State a special seat in a college has been assigned to the son of the Prime Minister and his fellow-students find it difficult to talk to him even !

But the heir-apparent to the mighty Throne of Great Britain moved, mixed, learnt and played with his subjects without any air or feeling of superiority. At Oxford the Prince led an active life. The formative influence of his college days can hardly be exaggerated. He lived and behaved in Oxford as an ordinary student. He did not even like the idea of the other students making much of his position. "I wish you fellows would not make such a fuss" he said at a small dinner-party where they called upon him for a speech.

But the great War in 1914 put an end to his happy college career at Oxford. He decided to serve the British Army in France. Lord Kitchner at first refused to comply with his request to send him

to the front. But he persisted in his request and eventually he was allowed to go. The heir-apparent wanted to take his chances with the rest of his people and to serve his country as any other subject.

It is not possible to give an adequate account of his activities in the battle field in this short article. His active service was appreciated not only by the Army Officers but it was an encouragement even to the poorest Tommy.



The King in the dress of a Red-Indian Chief

King Edward managed to keep going by plunging into all kinds of reconstruction movements. And all of these were for the welfare of his subjects. There are innumerable stories said about his war-time activities. But from all these one fact is clear, that he showed to the humblest soldier that even the Prince of Wales is at best a man indeed.

The War over, he directed his energies and activities to various philanthropic and charitable works. As Prince of Wales he had to take part in innumerable public activities. But in everything, he showed himself to the people, as a sincere and unostentatious man. His speeches are noted for its clearness and sincerity. On the memorable occasion of his admission to the Bar, he was a little frightened at first by its grave formality.

But when surprisingly the barristers gave voice to "he's a jolly good fellow" he was grateful for the concession and was able to appear less awe-struck than perhaps he felt. He made an especially happy and humorous speech. "The Master Treasurer asked me" he said "if I had read the document I had signed ; I could not say that I had. He has also said that I had not eaten the number of dinners necessary. I am afraid I have not, nor have I done many other things which I should have done. I feel very embarrassed standing before you in this gown. I cannot pretend it makes me learned in the law ; in fact I feel rather magnificently camouflaged. But I want you to treat it as a symbol of my desire to study and associate myself with the great legal institutions upon which the stability and welfare of our great country largely depend."

As Prince of Wales he had to attend numerous Public functions. Every time he was noted for his coolness and ready wit. On one occasion when a flustered mayor "dried up" during an address of welcome to him, said his worship "we welcome you not only as the King's representative, but-but-but....."; with a twinkling eye, the Prince himself came to the rescue. "But we welcome you for

yourself" he prompted in a stage whisper.

He is sincere in everything that he says or does. Every where he moves with his people. In his Duchy of Cornwall, he descended a mine and made himself acquainted with the routine of a miner's life. In his Royal Estates he used to visit his tenants houses and occasionally even to invite them to tea with him.

King Edward is an adventurous traveller. During the war times, he travelled most of Europe. In 1920 he started for his Canadian-American tour. He was welcomed with great joy wherever he went. It was a matter of great surprise to his Canadian subjects that everywhere he mixed with the people with the earnest desire of knowing everything. In one of his speeches he said. "This is a red-letter day to which I have eagerly looked forward and which I can never forget. At the same time I do not feel that I come to this great Dominion as a

stranger since I have been so closely associated with the dominion troops throughout the War. I want Canada to look on me as a Canadian if not actually by birth, yet certainly in mind and spirit, for this, as the eldest son of the ruler of the great British Empire I can assure you, that I am." The Canadian tour



The Prince in Japan

was one of the most brilliant success of the King's career. From Canada, he came to New York. The reception accorded to him was unprecedented. He toured all over the United States and enriched himself with the knowledge of the men and country of America.

Soon after his return from North America, he planned for a tour of Australia. He toured all round Australia and New Zeland and was happy to learn many more things about the people of his far Eastern Dominions.

In October 1921 he visited India. "Two incidents can here be cited to show how careful he was in seeking a right-minded attitude towards the people of India. During one of his drives in Bombay he



—in the engine-rooms



—in flying kit



—in a Squash Racquets Court

saw a group of people whose despairing eyes at once told of the tragedy of their existence. They were the "untouchables". As the car was passing, the crowd was surprised to see the Prince spring to his feet. Every eye was upon him now, expectant and curious; the action had appeared so impulsive. A questioning look was on every face. Then the people saw him facing that forlorn, half alive group, and standing at the salute."

The other incident was a passage in one of the later speeches of the tour.

"There are, I believe," said the Prince, "some persons who come from England, and after spending even fewer weeks than I have in this country give their valuable views and impressions about India to the public. You must not expect me to-night to disturb their monopoly: I am content for the present to remain a reverent student of the many wonderful things which the book of India has to unfold." He toured all over India and visited all the important cities. Wherever he went, his first and foremost desire

was to get in direct touch with men and matters. His memorable speech at the Delhi Durbar is well-worth the attention of all.

"It is a pleasure to me to receive this welcome at Delhi, which has become the Capital of India by my father's command, and to

meet to-day the representatives of those bodies which were brought into being by Royal Proclamation last year, and which were inaugurated on behalf of His Imperial Majesty by my uncle the Duke of Connaught.

"It was to have been my privilege to perform those ceremonies; but circumstances prevented my taking part in them; and it is with all the greater pleasure that I at last realise deferred hopes in meeting you here to-day.

"Among the members of the Chamber of Princes I shall, I know renew many old

friendships this afternoon, and form new ones.¹ No greater proofs were needed than those furnished by our past relations and the recent splendid efforts of the Indian Princes in the Great War, to show that at all times whether in the days of peace or the hours of trial, the Crown can rely on the fidelity and unswerving support of the Indian Princes; but, in addition, Your Highnesses during my tour in India, have in the most unmistakable manner impressed on me, at every stage of my journey, the great depth and strength of the tradition of loyalty in the Indian States. If I, on my part, have in a measure been able to convey to Your Highnesses the gratitude of my House for those feelings and to convince you of the confidence, trust, and esteem which His Imperial Majesty reposes in your Order, I am satisfied.

"I know the high hopes which His Imperial Majesty entertains for your Chamber. May the history of the Chamber be a tale of a wider part played by your Order in the development of India, of an ever-strengthening bond of union between the Ruling Princes and the Empire and of the steady advancement of the well-being and prosperity of the peoples of this land.

"With, you, Gentlemen, who are members of the Imperial Legislatures I feel I may also claim a special tie. I come before you to-day as one who is anxious to ripen and perfect an acquaintance which has already been pleasantly begun. I have had the honour of meeting a number of the members of the Council of State and Legislative Assembly during my tour in the Provinces. My visits to the Legislative Councils in the Provinces and my talks with the members of these bodies, who look to you for example and inspiration have taught me something of the problems lying before the Provincial Legislative Councils, and the central bodies on which you serve as representatives of the peoples of India.

"In my journey through India nothing has struck me with greater force than the vastness of your task. In the aftermath of War, legislative bodies all over the world are passing through a difficult time. Even our British Parliament with centuries of tradition and

experience behind it, with all its store of gathered strength and achievement, and its firm foundation in the confidence of the people, has not found these new problems simple of solution, or these new needs easy of adjustment.

"I realise how infinitely more difficult it is the task before India's Imperial Legislatures which were only created last year. The vast extent of your field of labour, the complexity of interests, and the diversity of the peoples and creeds of this great country, would render your responsibilities specially onerous in any case. The journey along an untrodden road towards a new goal would, taken by itself, be no easy adventure, but in addition to these perplexities, you have the formidable burden of the new difficulties which are taxing the powers of highly trained and experienced Legislative bodies in other countries.

"Gentlemen, I have heard with appreciation of the ability and sense of responsibility which characterise the debates of the Imperial Legislatures. I have been pleased to learn of the energy and patience with which you have begun your work. I sympathise with and admire and I know that the British nation sympathises with and admires the courage with which you are facing your work. You may count on me as one who knows your difficulties, rightly to appraise the results, which, by the help of Providence, your good intentions and fortitude will secure. That you may be rightly guided to secure the well-being and prosperity of the peoples of India, whose interests you represent, is my earnest prayer."

Next his great desire was to visit Japan. He landed at Yokohama and went on to Tokyo, where he was greeted by the Prince Regent. The Emperor of Japan created him a General.

After this tour he mostly remained in England, occasionally going for holidays to Canada or Africa.

King Edward, took up his quarters permanently at Marlborough House. His

tastes were simple and he lived the life of an ordinary Englishman. His bed room was plain to severity, indeed the bed itself so far removed from the popular idea of Royal magnificence that Prince George once laughingly asked his eldest brother if he had bought it at a hospital disposal sale.

Far from living a luxurious and leisurely life, King Edward utilised every minute of the day to study the various problems that affect the welfare of his subjects especially the youth and the poor. He is the best friend of the unemployed. In fact, he has done more than any other single Englishman to alleviate the sufferings of his unemployed subjects. Occasionally he used to go to their clubs and encourage them by joining in their activities.

As to the youth of the Empire, King Edward is their idol. His activities in all matters connected with the welfare of the youth are too well-known. It was his great enthusiasm that made the "King George's Jubilee Trust" a complete success. The appeal that he made to the public on 1st March 1935 will ever be remembered by the youth of his great country.

"I can think of no cause that would make such a national appeal as the cause of the younger generation. We have all been young ourselves, and I have ascertained that nothing else would give the King and Queen such pleasure as the devotion of a national thank-offering to the welfare of the rising generation.

"I shall invite subscriptions to be sent to me here. Many will no doubt contribute direct, but I want to make it easy for every one to contribute who desires to do so—pennies as well as pounds. So I invite you to help me by opening Local Subscription lists for the fund.

"I propose later to form a committee to help me in framing exact proposals for submission to the King. But I can tell you now the general lines of what I have in mind. I have realised from my own first-hand experience the wonderful progress which has been made in the King's reign by the healthy services over which so many of you preside. But in common with you all, I am concerned for boys and girls after they have left schools, during that difficult time up to the age of eighteen.

"Young people need three things to fit them for life—discipline, friends and recreation. These three gifts are in our power. They will help youth to master the means of making life worthwhile. Whether in or out of employment the boy or girl who is facing life for the first time needs some provision for a fruitful leisure.

"I am told that there are more than half a million boys alone between fourteen and eighteen, drifting into manhood without an outlet or without an opening for their natural high spirits and ambitions; many indeed without the space for the essential boons of recreation and exercise.

"Such organizations as clubs, Scouts, Guides, and many others, are helping boys and girls to grow up with just those qualities that make a nation great; those ideas of mutual service and physical, mental and spiritual fitness.

"We do not want to aim at uniformity or to limit freedom of idea and action. I do not want to start a new organization, but I should like the Trust to assist in the local extension of these existing movements throughout the country. The Trust could help these bodies to equip leaders. It could help them to increase facilities for physical recreation and games; for the practice of hobbies, the pursuits of interests, and the cultivation of abilities which, in so many boys and girls, only await their outlet; and for the extension of camping and other forms of healthy holidays.

I ask you to join with me in doing all that is possible to make this Jubilee not only

a time of thanksgiving for the past twenty five years, but the beginning of the future in which, to ever greater extent, the rising generation will be given a better chance."

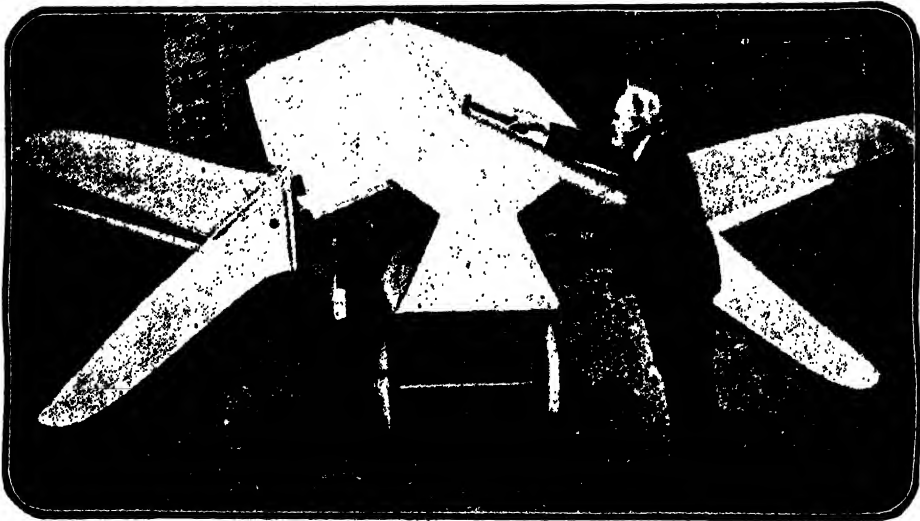
There is practically no field of activity in which he is not interested. He is always anxious to promote the industrial and mechanical progress of his country. He takes a very keen interest in flying and he has been popularly known as the "flying Prince".

An adequate account of his various activities is impossible within the limited pages of this journal. Everybody knows his fondness for riding, golf, dancing and flying. He is never satisfied until he becomes really proficient at anything he takes up.

This account of the King-Emperor will not be complete if mention is not made of her Majesty Queen Mary's influence over him. On every subject King Edward has implicit faith in her judgment and he consults her in most of his undertakings.

It is nothing but in the fitness of things that King Edward in his message to the House of Commons should declare that he has resolved to follow in the way his father has set before him. He could not have made a wiser resolve than this. Gifted as he is with all the necessary qualities for a most successful Ruler we pray God Almighty to give him long life, and shower His choicest blessings on our new Emperor King Edward VIII.

FLYING MOTOR-CAR



Mr. Dring who is now aged 80 has invented a motor-car that will fly.
He has been working on it for the last 28 years

State Gallery of Indian Painting

By Kulapati Dr. JAMES H. COUSINS, D. Litt.

The opening of the Travancore State Gallery of Indian Painting constitutes an event of singular importance in the history of Indian culture. This importance does not arise out of large buildings and numerous exhibits. Compared with some of the galleries of Europe and America, the Sri Chitralayam is insignificant in bulk. But it can be claimed for it that it presents more completely than any other gallery of which I am aware, an inclusive view of the pictorial art of India. This view extends from the ancient wall-paintings of Buddhist temples, paintings that were five centuries and more old when the first of the Renaissance painters of Europe was born, down through the era of the Rajput and Mughal miniatures and of South Indian mural painting, to the revival in the present century of painting in the distinctively Indian style, which revival began forty years ago in Bengal, and has influenced the art of painting all over the country. Added to this historical survey of the more or less traditional painting of India, in modes and by methods that are readily identifiable and cannot be detailed on this occasion, the Chitralayam contains examples of painting in western ways by Indian artists, particularly those of the gifted Travancore family of which Raja Ravi Varma became the most widely known member. The gallery thus presents materials for the valuable study of the interactions of racial, temperamental and extraneous methods of expression, a matter of fundamental importance to the coming development of art in education. The gallery also presents, in Chinese and Japanese paintings and prints, suggestions towards

the study of India's cultural influence on other areas of the continent of Asia.



Dr. James H. Cousins,
Organiser of the Gallery

To realise something of the true value of art, it is only necessary to ask the question: How much of the expenditure of a country on, for instance, the prevention of crime and the care of the insane, is made necessary by individuals of artistic taste or capacity? The economic fact involved in the answer to that question directly touches national budgets. Every dollar spent in America on the cultivation of sensibility to beauty and artistic order is coming to be generally

calculated as much more than a dollar deducted from expenditure on merely controlling the anti-social expressions of ugliness and disorder. Moreover, artistic sensibility not merely controls ugliness and disorder, but eradicates their psychological causes. It satisfies the creative impulse through the creation of things of beauty and noble usefulness, instead of leaving that impulse to seek its satisfaction in sensual ways that are needlessly expensive to the individual in pocket and physique, and that compel needless expenditure on the part of those in authority for neutralising the evil social effects of uncontrolled inartistic desires.

What I have said applies to the Chitralayam as a repository of artistic achievement and a means to the development of artistic taste. But that is only one side of the possibility of its high service to the individual and the community. The other side is the stimulation of creative activity, and its fulfilment in the various forms of art according to the natural bent and circumstances of the individual.

It has been said that he who causes two blades of grass to grow where before there was only one, is a benefactor to his race. But the growing of grass, and all that the phrase symbolises of man's material needs, is only one of the essential activities of a whole and healthy being.

"He who feeds men serveth few :

He serves all who dares be true,"

said the wise Emerson. One way of being true, perhaps the only way, is to find the completeness of life, that comes from the expression of one's real inner self, free from the distortions and obscurations of grass-growing self-interest, even of selfless interest. It is no exaggeration to say that the paradoxical condition of humanity in our time, with millions starving in the midst of super-abundance of stuff, is the inevitable outcome of over-attention to mere grass-growing, to



H. H. The Maharaja of Travancore, who opened the State Gallery of Indian Painting

the mere production of commodities for sale, and under-attention to the problems of meeting human necessity through the exercise of imagination and compassion, through the appreciation of social beauty and the establishing of social order. These things belong to the soul: they are elements of its hunger for expression: they are the high origins of true art. Mankind will only attain true humanity when its vision and its thrill to the universal beauty are expressed in art and in the inclusive art of life; when the principles of art, which are in their essence divine, are applied to the material side of life. That is the meaning of the great saying of the Christ that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Current Poetry

IN LOYAL MEMORY OF KING GEORGE V

By Dunsany—(Listener)

Now in the treasury and ancient store
Of England's memories is laid away,
Among the noblest of that bright array,
With all men's reverence, one memory more.
And that world-girdling folk of his deplore
The loss of such a King; for, many a day,
And more than we have known, he turned away
Dangers that threatened England to the core.
He knew the tempest early, and when he
Came to what some think ease and ruled this realm,
More than the tempests, that he met at sea
Broke on him standing lonely at the helm.
And he has stored us past the rocks where lie
Less happy empires ruined utterly.

LOVERS FULL-BLOWN

By J. S.

The raw materials of love are yours—
Fond hearts, and lusty blood, and minds in
tune:
And so, dear innocents, you think yourselves
Lovers full-blown.
Am I, because I own
Chisel, mallet and stone,
A sculptor? And must he
Who hears a skylark and can hold a pen
A poet be?
If neither so, why then
You're not yet lovers. But in time to come
(If senses grow not dulled nor spirit dumb)
By constant exercise of skill and wit,
By patient toil and judgment exquisite
Of body, mind and heart,
You may, my innocents, fashion
This tenderness, this liking, and this passion
Into a work of art

WHEN WE WERE BOYS

By S. T.

When I was very young indeed
They always wanted me to weed
The garden path, and mow the lawn—
I started at the crack of dawn
And carried on till dowy eve ;
Or, so I made myself believe.
To-day, with my increasing weight,
My heart is in an awful state,
And stooping down to pull a weed
Might make me very ill indeed.
Such simple tasks, to tell the truth,
Are still the privilege of youth.



Prime Minister
at 24

Novelist
at 25

Wrote Treasure
Island at 25

Scientist
at 24

Youth Service

By PROF. S. BANERJEE, M.A.

The complaint is often made that there is an impassable gulf between the ideals of the older and the younger generation. It is asserted that youth of to-day manifests extremism in politics, religion and social morality. But those who relentlessly attack youth for what is called "modernism" forget the simple fact that it is the mature members of our society who drive the youth to extremism. It would have been more to the point had youth appointed a committee to lead their elders out of the prevailing wilderness of economic, social and political maladministration.

If only we care to understand the motivating force that drive the youth to the extremes, many of the older generation may be able to sympathise with the existing plight of our young men and women. There is to-day a violent reaction against the tradition of the older generation. Youth look forward for the establishment of a new social and economic order, an order based on progressive social doctrine devoid of the unreasonable

clutches of antiquated tradition and custom.

They attribute all their miseries and sufferings to the evils in our social and communal life. Influenced by the Western civilisation, they have begun to question the validity and sanctity of the old order. Communal and cast jealousy, poverty and unemployment surround them. Either they will be crushed by these forces or youth will break them. Disturbed by cosmic forces they are only beginning to appraise, uprooted by alien influences they have hitherto held suspiciously at bay, our youths are striking blindly at shadows they can only dimly see and roaring defiance in answer to voices which may be nothing more than echoes.

The younger generation to-day faces new and baffling problems. The existing youth situation calls for a larger number of sincere men and women to enter the field of youth service. Much has been



Poet
at 14

Explorer
at 20

Conquered
the Atlantic at 25

A Hero
at 23

said and written about the youth and innumerable promises have been made to them. But very little have been accomplished. The worst thing that is done in the existing plight of youth is to make promises which are not meant to be fulfilled. Youth respect deeds, not promises. Therefore, men and women of to-day should be on their guard against the erection of too many neon signs which spell succor for distraught youth.

Youth service is the giving of assistance and counsel to young men and women and developing them along the line which will best prepare them to become useful members of society and also to help them subsequently to function in accordance with their preparation and capacity.

The greatest service that the men of to-day can, therefore, render to the youth of to-day and tomorrow lies in the establishment of a new social order.

It is impossible to ask the youth of the 20th century to fit themselves into the social and economic order the 12th century. This is the only reason why India's youth do not come to the front ranks and take their proper place in the gallery of the men and women who accom-

plished great things in their younger days. Here in India, youth is not encouraged to go up the ladder of success. Here it is not ability that counts, but it is heredity. In every other country we find youth going up the pedestal of glory and success in every age. Here are pictures to hold up for youth—William Pitt a Prime Minister at 24, Dickens a novelist at 25, Stevenson wrote his *Treasure Island* at 23, Newton a scientist at 24, Nathalia Crane a poet at 14, Lindbergh conquered the Atlantic at 25, Washington a hero at 23, Abraham Lincoln a leader at 24, Alexander the Great conquered the world at 28, Napoleon commanded the Italian army at 27, Edison an inventor at 27, Marconi a Nobel Prize winner at 29.

But in India, we cannot find many who have accomplished great things so early in life. And even for the few genius that we have, all of them will admit how their own countrymen and the social conditions stood against their success. In fact, there are more than one instance, when some of our great men had first to get the applause of foreigners before they were recognised in their own country.

Not critically, but constructively it



Cecil Rhodes
made a fortune
at 21



Alexander the Great
conquered the
world at 28

may be here asked, what are we doing actively and sincerely to help the youth. Are we in fact building the bridges over which youth could march to success and distinction? It is I think self-evident that the most basic and fundamental point in Youth Service is the rectification of the existing chaotic social order. It is not only in what we do in the form of affording them a glorified education alone that builds, prepares and sustains the youth. It is rather what we do to provide youth with a free chance to do for self and the nation that counts. This is only possible by a reorganisation of our social life.

In our anxiety to serve the youth, we should not forget the absolute necessity of service to the parents of youth. No more ghastly situation can befall the nation than the inability of parents to do the needful for their sons and daughters. It is only when parents realise how some of the social customs and traditions stand in the way of their sons and

daughters in marching to the front ranks, they could render a real help to their children.

It is impossible to enumerate here all the stumbling barriers in the social order that obstruct the onward march of our youth. Youth to-day is drifting perilously for want of a motivating philosophy of life. Who is responsible for this state of affairs? The outgoing generation are primarily responsible for it. Many of them with all the education and enlightenment they have, still cling to a state of life, which in no way helps the youth of to-day to strive and work for their high ideals. The materialistic and often devastating forces in our social and communal life, and worshipped for so long a time have been a bad example. When society does not adjust itself to changing circumstances, either the youth flouts it and goes out to the other extreme, or he succumbs to its strong grip and becomes a slave. These two extremes are the barriers that stand in the progress of youth.

It is doubtful that any change in this drifting trend will take place until youth realises that romance, adventure and achievement of a finer quality are to be found in a noble philosophy of life and its application to daily affairs. It is my belief that if and when educated men and women of to-day work out the necessary social changes with their eyes open, their ears sharpened and their intellects focussed more upon causes than effects, they will be doing the greatest service to the youth. It is absurd to think that all that a youth wants is a job. Youth must be given chances to strive for the achievement of the great ideals that they have imbibed.

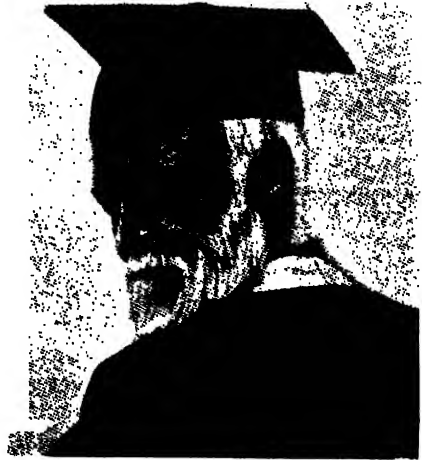
The World's Most Generous Man

ANDREW CARNEGIE

The philanthropist who gave away £70,000,000 in charities was born hundred years ago on the 25th of November, 1835, in a poverty-stricken home in Scotland. There was no great rejoicing at his birth for his parents were ordinary working people, his father a damask weaver. Yet when he died in 1919, the whole world grieved at the death of a millionaire who preached that it was a sin to die rich.

When an young boy, Andrew felt the pangs of hunger and his father had to sell the family loom to buy bread. Emigration seemed the only way out, and so in 1848 the Carnegie family went to America. They settled down near Pittsburgh. Young Andrew first got a job as a bobbin boy in a cotton factory on five shillings a week. Soon after he got another job in a factory at 2 dollars a week. His duties were to fire a boiler and run a small steam engine. From the boiler house, he obtained a messenger boy's job in the Telegraph Office. During the night while on his bed he used to recite the names of the people residing in Pittsburg streets and make a mental picture even of their faces so that he might deliver messages more quickly if he met them in the streets. During the day, after finishing his work, he used to practice on the telegraph instruments when the operator was away. He actually learned to take messages by ear, a thing almost unknown at that time. He was soon promoted to an operator's post. In 1853, he joined the Pennsylvania Railroad as a telegraphist.

Here on one occasion he had to control all the undisciplined crew. There was a breakdown and Andrew without



letting the workmen know of the absence of his superior, issued orders in the name of the Superintendent and got the line cleared. Dismissal loomed up in front of his eyes. But soon after he was promoted Superintendent of the Pennsylvania Railroad.

While on a train journey a stranger met him and showed him the model of a new invention. This was T.T. Woodruff the inventor of the sleeping car. He offered Carnegie an eighth part share in the venture. Andrew acquired the car for his company and the shares he got yielded him £1000 a year when he was only twenty four.

From that time onwards Carnegie invested and re-invested his income and his salary so that when he was twenty seven, his income was £10,000 a year. He left the railroad, when thirty and for some time he did not know what to do.

He organised a Company for building

railway bridges, and another for making iron rails, and a locomotive works. Soon, he formed other Companies and all these gave him tremendous profits.

Then he turned his attention to steel. He visualised the future of steel industry and immediately jumped to it. It was a new industry and he did not at first get as much encouragement as he expected. But in a short time Carnegie steel conquered. American steel tools flooded the markets of the world. Skyscrapers began to rise in New York.

a pamphlet in which he said it was a disgrace for a rich man to die rich.

In 1901, Carnegie gave up business and began to distribute his wealth. The sums he gave away astounded the world. When he retired, he wrote down the price he wanted for his business on a piece of paper. The paper was taken to J. Pierpont Morgan, who accepted it. The price was £80,000,000 and it was the greatest commercial deed in the world. And out of this, he gave away £70,000,000 to the world.

Carnegie's Creed

Here are some of the maxims on which Carnegie founded his life:—

Enjoy life—do not be a slave to work.

You lack an important element of success if you do not entertain a very considerable opinion of yourself.

Remain a teetotaler until you are a millionaire.

* * *

Never fear to take responsibility.

It is a disgrace to die rich.

Be industrious, live within your income. Above all, always think.

Distribute what you have made, don't let your wealth own you.

* * *

Boss your boss as soon as you can. Try it on early.

It is a great mistake to think that the man who works all the time wins the race.

No young man ever lived who has not had a chance.

Andrew's mother and brother lived until he was fifty one. He lost his father a few years earlier. Before the death of his mother Andrew had fallen in love with Miss Louise Whitefield. But at first she rejected her ardent suitor. She wanted always to be helping some one and this she thought Carnegie did not need as he had riches and position. But when she found that Andrew was a lonely man who above all needed her company, she consented and they were married in 1887. It was a perfect and happy marriage.

At the height of his success, when he became the richest man of America, he startled the whole world by publishing

All his endowments were given with an end in view. He had educated himself by books and various other ways, and he had derived genuine pleasure from his education. This made him bequeath a very large amount for educational activities. He built 2,811 libraries alone at a cost of £12,000,000. In 1910, he gave £2,000,000 to a trust fund for the abolition of war. This fund is known as the Carnegie Endowment for International Peace.

In 1919, Carnegie breathed his last after having had the full satisfaction of living a life useful to himself and to the world.



ST. PETER & ST. ANDREW

*From a Mural Painting from the Apse of the Church of
Santa Maria de Mur
Catalonia, Spain 12th century*

[Read the article on the next page about this illustration]

Acquaintances with Art

II

By O. C. GANGOLY

In the pair of 'images'—(it would be a sacrilege to call them portraits),—of St. Peter, and St. Andrew (reproduced on the page opposite), we have the records on the walls of an ancient Church of some of the spiritual dreams of Mediaeval Christianity. The twins covering the narrow space of wall between two openings are one of a series of representations of the Twelve Apostles. It has been suggested that the intentions of these mural illustrations were not to instruct, but to recall to mind Bible stories and dazzling personages of Biblical history. These radiant "images" of the Apostles are visualized in the same spiritual types—almost identical in their poses, gestures, and expressions—with very little indications to distinguish them from each other by differentiating iconographic details. St. Peter carries the Key, which is almost lost as a sort of decoration on the tunic. He wears a beard and moustaches, while his brethren is clean shaven. St. Andrew holds an open book in both hands, while his companion holds it under his left arm, and with his right hand—delineates a significant gesture of Exposition—almost recalling the *Vitorkamudra*—of our old images of the Buddha. These finger-plays" (*mudras*)—with the fingers at different angles and "plays" formed the most convenient devices for the mediaeval artists of Europe and India for a variety of vocabulary of expressiveness—which did not use the facial feature as the only medium of expression. The expression of the face—as a rule—was one of a placid and un-ruffled surface—incapable of dramatic expression—for which the movements of the hands and figures, and the rhythmic sway of the body and its

drapery offered more convenient mode of conveying the "story"—the subject matter of the illustrations. Here the two faces in identical longish oval forms with same pair of staring eyes and same forms of noses, have nothing to distinguish between them except the beard and they spell out the identical sentiment of a Spiritual Wonder and a remarkable quality of Beatific Vision—interpreted in simple, almost crude lines—but with a depth and intensity which was never attained by the scientific and "refined" pictorial devices of the Renaissance Artists. The general treatment of the drapery—with straight, decisive and emphatic straight lines at the neck, with the tunic thrown over the shoulders and cutting the under-garment, by an identical sweep of curve carried below the knee, displaying the folds hanging over the legs—is almost identical in the two figures. They echo and re-echo each other with a decorative and spiritual emphasis. Yet the treatment of the drapery is nothing if not "realistic". The feet, the modelling of which is suggested by emphatic shadows are posed in identical gestures—they do not seem to be planted on the earth—but seem to "touch" the earth—to which they have appeared to have just descended from celestial heights. The circling halos appear to lend an emphasis to this sense of "other worldliness." But above all there is a strong simplicity—a child-like naiveness in the presentation—and a haunting sense of mystery about the stereotyped "repetition" of the two faces—which drive their dramatic quality and spiritual colour from the depth of the old religious faith of Mediaeval Christianity.

Why Suicide ?

By "COMRADE"

What has gone wrong with this world of ours? Have we arrived at that point in the history of our national progress when we are to be branded as a nation of cowards? These and a hundred other questions are smouldering in my mind every day when I read in the newspapers about suicides committed by our educated young men and women. Ten suicides in five days is indeed a baffling problem.

This cowardly philosophy of putting an end to one's life at the least disappointment or obstacle, seems to be rapidly spreading among the younger generation. How many promising lives are being sacrificed at the altar of what is called 'love, marriage, and examination fear'. It is a national calamity. The situation is very grave. Let us not be satisfied with the Coroner's report that it is being committed "while of unsound mind." If this be so an immediate medical test must be instituted and all insane youths should be sent to sanitoriums. But the fact is otherwise. Many of these young men and women commit suicide with the full consciousness of the gravity of their crime. However much we may condemn this most cowardly act, it is impossible to ignore the causes that drive these youths to enter unreservedly into the realms of the unknown.

The most disheartening feature of the whole situation is the culpable indifference of some of the older generation to understand the full significance of this crisis.

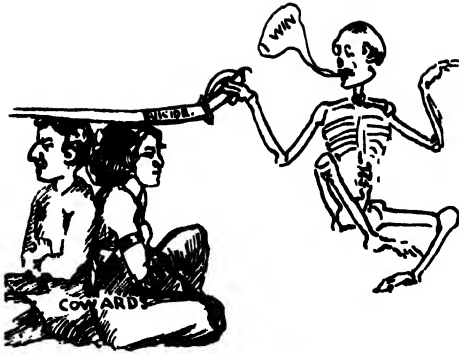
What is it that drive the future hopes to the madness of suicide? It is their

disappointment, the outcome of the tyranny of society and their own inactivity and inability that induce them to beg a place in the ranks of the departed.

In approaching this subject, let us be courageous enough to face a few incontestable facts--facts whose presence in our civilisation threaten to destroy it unless we master them; facts which oratory and ostrich diplomacy cannot hide.

We educate our boys and girls and then bind them tight with the iron chains of custom and tradition. Either they will break it or society will break them. This is the exact situation in the country. On the one side stand the arrayed and determined forces whose watch-words are freedom and progress; on the other, the entrenched powers of the tyrant society who believes in slavery. If yesterday the most important motives in the lives of men appeared to be an unthinking submission to the unreasonable dictates of custom, the segregation of society and religious, communal and cast intolerance, to-day the educated youths are bent upon securing the freedom of man from the clutches of social tyranny for the perfection of human nature and the evolution of the social man.

One girl committed suicide because her parents compelled her to marry a man whom she did not love. A boy committed suicide because he was forbidden to marry the girl whom he loved. Four girls conspired to quit the world as a protest against the dowry system. Two girls drank poison for mysterious reasons. And all the victims are students.



Before condemning the society we must first admit that it is the height of madness and foolishness that these emotional boys and girls should stoop to commit suicide to get over the obstacles. Suicide is the inability of a man or a woman to face the consequences of his or her acts, or of particular situations. Young men and women must have the courage and determination to face the obstacles rather than to accept defeat by killing themselves. It does no good to them or to the world. It is no sacrifice. It is murder pure and simple; only that self is the culprit and victim.

These young men and women who contemplate suicide are carried off by momentary excitement and passion. For a boy or a girl who wants to marry outside his or her caste and community or against the wishes of the parents, it is far more nobler to live and suffer the ostracism of society and family for the realisation of their ideal than that they should die morally guilty. The purity and sincerity of love is tested by the determined and persistent effort to get over obstacles, trials and sufferings. On the other hand it is the uncontrolled sexual passion and unbridled emotion that blind the eyes and drive one to commit suicide. It is

the whole stock-in-trade of novelists and dramatists to say that love is blind. Love is critical and agle-eyed; but passion is blind and foolish. There are more lies about love than about any other thing in this world. It is the greatest lie ever uttered. It is a label caricatured by mirads of romantic perjurers. The whole alphabet of fatuous proverbs on the subject that love is blind is a fraud and forgery on humanity. Let not our young men and women be carried off by uncontrolled passion to what they mistakenly think to be love. Think twice before you love and thrice before you jump out of a living life into a dark shameful death.

Then there are many who commit



suicide for still more foolish reasons as the fear of failure in examinations. It is a wonder that these sort of people are born in this world. No argument is necessary to prove the absolute cowardice of these set of young men and women. They forfeit their claim to be classed among human beings.

We want in India to-day young men and women who have the courage of their conviction to fight and suffer for what they believe to be just and good. But those that succumb to the least obstacle and failure are cowards. Let our country be rid of them.

It were better for these educated young men and women who committed suicide that a memorial tablet written in their hearts innocent blood had recorded their early death than that the verdict of successive generations of their illiterate countrymen should appear as a moral guillotine to sever the vital principles of integrity and honour from their beings and to point to the pages of their history as the danger-zones in life's pathway.

While I know that all parents will join me in condemning the dead cowards, they may fail to realise the inner significance of the situation. Here is a direct challenge to all who blindly follow antiquated tradition and custom. If we want to save the country from a veritable social revolution, let us take courage to effect timely reforms in our social and communal life. We all condemn the Britisher for the slow progress in granting political reforms. Yet, within 150 years, he has inaugurated far-reaching changes than what our society has done within the last 500 years. Whom shall we blame for the delay in social reforms?

As we stand upon the threshold of an entirely new era which is approaching,

may we look back to view the two outstanding characteristics which marked the progress of the past 150 years. Both of them were concerned with the material and political developments of our civilisation. Neither of them cared for the social developments of the people. But to-day the breaking point has come. Without an immediate and complete social reform, we are doomed. Despite the tenacity with which the leaders of yesterday cling to some of the undesirable customs and tradition, despite any and all of their attempts to sustain them, their efforts will be as vain as if they determined to substitute ox carts for motor cars or feudalism for democracy.

They have yet to realise that society exists for the people and not the people for the society. It is the dark gloom of despair and fear that drive our youths to a premature grave. A plenitude of facts prove that the existing condition of our communal life is incompetent to save our civilisation. A thousand other facts indicate that if society is not reformed and adjusted it will only destroy our ancient civilisation.

I need not enumerate some aspects of our social life which the modern youths find difficult to incorporate in their daily lives. Parents themselves admit that some of the customs and practices are unjust; yet they ask their children to bear it manfully. The excellence, the inner meaning and the spiritual significance of our social order are constantly dinned into the ears of the rising generation. Nevertheless many are growing sceptical. Many revolt and get out of it. It is the timid who are unable to withstand its tyranny that commit suicide.

Those that have revolted and gone out are condemned and censured. But a

great majority still follow it. None can maintain that those who adhere to the old customs are better than those who have flouted it. There are in fact more criminals emanating from the old society and there is more per capita illicit drink consumed by them. It is not far from the truth to say that there are more moral scandals among those piously called as orthodoxes.

Our present social system which is neither truly ancient nor modern is pathetically inefficient. It tends to depersonize the modern youths—to create revulsion for life itself within them. Many are the

older generation looks at it with scorn and contempt attributing it the materialistic tendency of modern ages or the evils of western civilisation.

Some of the social restrictions and burdens imposed upon our young men and women are unbearable. They may be held in submission for a time, but eventually the reaction comes.

Let the frequent suicides of our youths be an eye-opener to all those who are against timely reforms. The only term adequate to describe the present state of our country, is social anarchy and the only remedy for it is an intelligent

NAPOLEON ON SUICIDE

"Suicide is a crime the most revolting to the feelings : nor does any reason suggest itself to our understanding by which it can be justified. It certainly originates in that species of fear which we denominate poltroonery. For what claim can that man have to courage who trembles at the frowns of fortunes? True heroism consists in being superior to the ills of life in whatever shape they may challenge him to combat."

heart-aches of the older generation who strive to mould our educated youths after their ancient ideal. They do not understand the causes of failures that follow their efforts. They do not even realize that in their imprudent zeal they are doing violence to young lives.

Many thoughtful men are disturbed by the evident failure of our social system. They have voiced their fears and doubts. The rising generation is slowly drifting away from old customs and tradition. The spirit of revolt prevails among the educated young men and women. The

understanding of the needs of our educated young men and women. At the earliest possible moment there should be a nation-wide movement to relocate and rebuild our society.

It would be infinitely useful and far nobler if some of the young men and women who contemplate suicide, come out openly and carry out the necessary social reforms with courage and determination rather than commit self-murder thereby earning the hall-mark of shame and cowardice not only for themselves but also for the entire nation.

University Ideals in India and Abroad

By M. P. G. MENON,

Bombay

Lord Haldane said "It is in universities.....that the soul of a people mirrors itself." How far is this true in the case of Indian universities? The culture and existence of universities like all other institutions are within the social fabric of a given era and not outside it. The Indian universities in keeping this national tradition, in fostering the national culture and in moving with the advancing time fail short of this definition. The function of a university is not to be a mere store-house of learning, where you can get all that has been originated before—a preservatory of old editions. As an institution within the social fabric of a given time, the universities should move with the time and if they do not, they are not universities fitted to serve the purpose. It is with Thomas Carlyle they agree being a mere 'collection of books'.

The conservation of knowledge is only one amongst the many functions of a modern university. The function of research is no minor attribute that a university could possess, and if they are what they ought to be the bulk of world's work in research will be done in universities. As a centre of learning its professors are by no means all original thinkers. Michael Foster though not acclaimed as an original thinker, was a gifted university professor of whom Cambridge and the world could be proud. It is when the universities assume the former function, the necessity for original thinkers is being felt. Within the walls of a university we find the seekers after truth, the students of problems and the teachers of the world.

It was the absence of old tradition, racial and communal ties that made the American universities forge ahead and occupy the most unrivalled position as seats of learning and centres of research. Even the provincial universities of England suffer from this influence of high tradition, except London, and is there anything to be said about the Indian universities all too tainted by this stain.

The system of secondary education imparted has got a very great effect on the university ideals of a country. In this matter the English secondary schools have built up a standard which is meagrely copied everywhere throughout the world and especially in India. The function of a university is continuous to that of the high school and any move to separate this continuity would fail short of the ideals of a true university education. This is reflected in the present day American system of education, where the universities are seriously handicapped with the un-uniform standard of secondary education. India has failed in copying the English system by trying to make the high school level complete in itself. Time has come to re-model the present school system by raising its standard and creating a sort of continuity with the universities.

The function of research has assumed so much importance during the present century, and the meagreness of equipment of private establishments has thrown this burden on the modern universities. The institute was the original establishment with this end in view, originating with the one founded

for Pasteur in Paris. Within the French university this establishment spread its influence to Germany where under the guiding spirit of Friedrich Althof achieved international recognition. In America the universities have admirably combined these two functions and to-day there exists a score of research institutes within the great universities which have built up an international reputation. This worthy and highly beneficial combination of functions of the Institute and the university is still in its infancy in India, and no reform would be complete without considering this aspect of university education.

To feed the research institutions with a constant supply of trained graduates is a question of paramount influence to the present day universities. The Graduate schools of the great American universities solve this problem in an able manner. Under the influence of the German universities the most distinctive Graduate school was founded in Baltimore in 1876 which led to the subsequent establishment of the Harvard and Yale Graduate schools. In equipment and from the standard of work carried out in these Graduate schools, the university ideals in America could be criticised as only being too complete in the words of Abraham Flexner.

In no less a way allied to the institute and the Graduate school is the German Seminary adopted to intense study and research, having none of the disabilities of an institute losing into identity in the huge university congregation. Students best adapted to pursue research in special branches of study form themselves into minor groups under the guidance of the professor of that particular subject. The original thinker and the university professor distinguished in his special branch of study gain thereby the assistance of the best disciples to pursue

his further intense researches, and the students benefit by having a central figure to rally round in case of perplexity to guide them and to actuate them for strenuous application. The traditional relationship between the Master and the Disciple is carried to idealistic reality in the modern world under this system of Seminary culture perfected in the German universities—the universities of a nation stern and British in demeanour before the world, but equally stern and indomitable in the pursuit of knowledge.

Apart from all these ideas of pursuing knowledge in its intricate moods, the development of the moral culture of a nation occupies a position of very great importance in the functioning role of a university. It is in this the English universities excel other universities in the world, in moulding the English man a moral and social rather than an intellectual individual. The Public School as characterized by the life of Arnold at Rugby is the noblest of ideals of a university extended to serve the nation. This phase of university education, I fear, has been grossly overlooked by the university authorities in India to the detriment of the nation as a well developed social unit.

The confinement of the benefits of university education to a few specially favoured full time students is a treason to the country, those responsible for university education in India are doing. The poor majority are piteously denied the beneficent influence of university training, by the lack of extension departments to any of those big Indian universities. If Rate setting in the cause of bread winning is a blame that is to be thrown on universities having extension departments, old setting in the wake of modern and advancing influence and the greatest treason to the poor of the country are the befitting tributes to be

paid to those who haven't. Even the provision of evening classes is disgracefully left out by our university traditionalists who believe in culture for culture's sake. Advantages there may be for a full time university education but the present world conditions demand the exploration of the other side also. Vocational training though not a function of the traditional university, could best be imparted by our modern universities with their equipments and resources at hand. To separate these two functions is a difficult affair under the prevalent conditions in India. The only alternatives left are either to conduct these studies by the various Government departments of Engineering, Trade, Commerce and Industry as in Germany and other European countries or the best equipped universities in the cities assume the responsibility.

It is high time that at least the metropolitan universities are remodelled according to the progressive trend in culture and there is no harm if the small provincial universities are left to pursue their traditional policy. The Indian universities fail to establish a recognised common standard for their Graduates and consequently the facilities for migration of students from one university to another are sadly neglected. The development of the country requires a harmonious cultural co-operation between its different provinces and to restrict it is unjustifiable. Time is mature for India to possess a national university to foster a uniform standard of culture international in outlook as that of London, Berlin or the principal Universities of America. Will the Universities of Bombay, Calcutta or Madras, take the lead? Will our hopes crystallize?

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Every Monday

By "SUKUMAR"

If she had not learnt the *Kathakali* dance, she would not have been living in one of the biggest hotels of Calcutta. All over India her famous uncle Nidhi Chunder and his still more famous wife formerly Mme. Lituski are known as the best interpreters of ancient Indian life and religion through their dances. It gave them not only fame but substantial wealth as well.

Dancing was all that they lived for. Uncle Chunder had even written a manual on dancing which sold like hot cakes. Aunt Lituski was a French lady who came to India to learn the oriental art of dancing. The study of the one lead her to the other art—the matrimonial. Now that her age does not allow her to take the rhythmical and graceful steps, she works as a critic to some of the French papers "on Indian religion and life as interpreted by *Kathakali* dance."

Chunder was far-sighted. He had initiated his niece Maya into this art when she was only ten. She was an orphan at that time. Now she is twenty, and she used to accompany her uncle and aunt in all their tours and also danced in the important cities of India. They dressed and fed and feted her to dance with them. It was an unwritten law that she was not to know anything of the financial side of the whole show. She lived entirely upon them.

She had never felt her polite slavery in any place as she felt it now in Calcutta. The place was so gay, so full of youth and life—she was outside of it all. Her uncle kept a strict watch on her without even allowing her to go anywhere. She had to dance at the theatres at least once a month. Almost all the other days in the month she had to spend her time in her room in the hotel with her relations who occasionally took her to the pictures. Her uncle and aunt were always happy talking, laughing

and playing. Every evening they used even to go out for long drives leaving her alone in the hotel.

One evening feeling very lonely she stepped out of her room and stood on the verandah.

Then a young man whom she recognised as having seen in the adjoining room the previous day spoke to her haughtily, intolerantly.

He said: "Goodness, young woman, what a waste of life!"

She considered him coolly, her face shining in the rays of the setting sun.

"*Kathakali* dance, you mean?"

"Criminal" He exclaimed.

"And what do you do?"

"I" replied he with a smile. "I live as if each day were my last on earth. I have watched you, so attractive, and charming with those lovely clothes, and that discontented, unhappy face."

"What" she retorted.

"Yes, how abominable!" he continued "You with so much money and beauty should waste your life like this. And how unhappy you should be without a purpose in life except dancing."

"You form your conclusions quickly." She replied.

He saw how charming she was when she was angry, when she was alive. Such a rich hidden capacity for living!

"I am not rich" she said after a pause. "It may surprise you to know I haven't a pie and that I earn my keep by dancing. My aunt and uncle live for dancing. They taught me the latest craze *Kathakali* dance. I am said to be a good interpreter of the love stories of the gods that India has ever known. I dance *marvellously* they say." Suddenly hearing a knock at the door she turned her heel and vanished.

The next day he was waiting early at his verandah, a very personable young man, Indian in every feature, looked more beautiful in European clothes. She came smiling and looked at him. "Don't look like that" he pleaded. "Is it going to be any fun for a girl to look at me like that. What a waste of an exquisite life. I know you want to talk

had manners. He was provocative and interesting in a way quite new to her

"Do you know" she said "I think, I am on the edge of a nervous break-down. I can't sleep. I want to go out and tear up things. I ache to tell aunt and uncle just what I think of them. I am going mad by any chance. It is good that I met you."



"It doesn't come to many like this"

about Life and Love to some one of your own generation. Why not me?"

Under her long eyelashes she thought him quite marvellous. He had charm. He

"It is the world" he submitted.

"The world? What do you mean?" she asked.

"Look at the mess it is in. If you think

at all, and you are young, it just must fill you with a fury to live before it is all too late."

She came closer to him. Her face seemed little and childish suddenly and some how defenceless. "True, I have ne'r lived" she said sadly. "I have lived on the edge of everything, always fearful and never happy."

"I know. That is the way I have lived too."

"You are a Bengalee?"

"I don't know what I am, but I am from Lahore. I got out. I could'nt stand it any more. The graph, the grind, the speed--then the panic at the end. I got out of my job, my office and my place. Here I am."

"Are you mad?"

He smiled down at her. "No. I was Private Secretary to a big man. He was a rich man, a political man, a great man, a humbug. I know the game he was playing. I didn't like that sort of life. Ugly. No principles. When he is after the government he secretly sides the anti-government parties. He is all in European costume outside and full swadeshi at home. A jelly fish—a double edged sword. I was in his confidence. He wanted me to say lies to all visitors for the twenty-four hours of the day. A nasty job. You get sick of telling so many lies even if it were to go to heaven. And the worst of it is, he has no time to attend to his children. And they grow as wild geese and all liars, all. His daughter that pretty nice little thing".

"And you fell in love with her." she interrupted.

"Not I, but she" he continued. "She was mad in love with me. I was her father's private secretary. She took me to be her private secretary also. She wanted me to do this and that and everything for her. You know that sort of thing when girls get familiar with a man".

"So you were familiar with her". She said laughingly.

"No. But she was. And the climax of it came when she asked me to keep Rs. 500 of

hers in my custody. Am I her safe. I received it. I'm here on it. That is how it is with me; and if you think I feel anything gentlemanly remorse or a sense of shame, you have another guess coming very quickly.

"How old are you?" She asked.

"Twenty five and university man, from a very respectable family. All background and no backbone. That's me. And I don't care. I am happy. And very much happier since I met you."

"You are a little—shameless."

"About taking the money from Lala's daughter. I wish you knew Lala's daughter. She is the sort of girl beautiful without a grain of brain in her head and like her father not two words truth. What else could I do? Why did she give the money to me? It was all a trick. She knew I was in need of it. And I scuttled with it. I am glad I met you."

"But you ought not have done that."

"I did it in a sort of blind anger and fury against life and the way things were. Whether she loved me or I loved her, the old man was against us. By God! when he knows about the money."

"What will happen?" she asked.

"The Lala will put the bulls on trail and they will find me here. I have written my own name in the Hotel Register. Meanwhile I am living here as I never lived before. Life is precious and valuable as I never expected it to be. I never was in a big hotel; but I know now why rich men live in it, seeing, hearing, playing and doing just 100 per cent more than what they do at home. But for this hotel do you think it ever possible for me to meet you and to fall in love with you. I fell in love with you the first time I ever saw you, as I never dreamed or hoped to fall in love all my life. It is quite unbelievable. It has made me blaze with happiness."

He turned his face positively radiant with youth and joy.

"But they will get you and you will go to prison."

"I will if Lala's daughter can fix it for me."

"Are you sure she was mad in love with you?"

"I think so".

Maya thought the girl was in love with him and he wasn't having any.

As if he read her thoughts a little colour stole into his young face.

"How old was Lala's daughter" she broke the silence.

"Eighteen actual, sixteen in the school. Failed twice in pre-matric. I couldn't suffer her look. Her father asked me to help her in her studies. Dull head, she wouldn't understand a word. The sort of thing that would go on telling lies and loves. She wanted me to write out everything for her. I wasn't paid for that. Yes I was sick of it all. You don't like that sort of love." He stopped.

Maya's heart was beating very quickly. She had never talked of love with candour to any man in her life before. It was a complete and entrancing novelty. "I don't think, we are either of us quite normal at the moment" she hazarded. "I never felt so excited before."

He did not hear it. He was thinking of Lahore and Lala's daughter.

"I wish a thousand things hadn't happened since I met you", he said. "I wish I had not come off with that money. I wish I had not known you".

"Do you know me now?" she asked

"Yes, something. All knowledge is gain to a man except knowledge of women and the second he meets the woman he is going to feel the clean right way about, he instantly counts his doom. Now Lala will get me. Had I not met you, I would have escaped."

She looked about nervously. "I mustn't stay talking here. My uncle and aunt must have returned."

"I will wait. I'll wait all day if need be." He pleaded.

She went inside her room and returned to find him look more beautiful.

"There is nothing I couldn't do now that I know you" she said.

He looked down and whispered "Why didn't some one or something warn me that Love was like this—that it would come upon me in a sudden glory. I ought to have been prepared."

She looked at him and smiled.

"It doesn't come to many like this" he continued. "Only few", She agreed.

"Yes" he said. "Oh, I know! I know it now, only very few!"

They stood closer together, and spent the whole evening talking about Love and Life.

"I can't ask you to marry me Maya. I don't know what is going to happen. I don't know how long we have got. I may have to go to prison, and then all our life and love will crumple down."

"Oh dear, how could it be. How can I suffer to see it, to hear it. Why don't you give back the money to Lala and clear the whole situation"

"Yes I would like to, but where can I get it."

"Let me see whether I can help you. I will ask my uncle to give me Rs. 500. I have never asked him before and I believe he will give it." She consoled.

"A good idea, but why should you take so much trouble for me?"

"I must go now. They must have returned." So saying she went inside.

The following day she handed over to him an envelope containing five hundred rupee notes. Though he was very much pleased, he refused to accept it. "To pay Lala I have

to get from Maya and then to pay Maya where from I shall get?"

She was horrified to hear this. "Are you going to pay back this to me. Oh! no dear, we are one. How can you pay it to yourself."

"If you think so, you will be happy. But all the same it is a debt that I owe you."

"Please accept and don't think that you owe me anything" He received it though reluctantly.

"But then I must go to Lahore now."

"When will you come back?" She asked.

He was very quiet

"Yes, now that I have the money, I'll tell you my whole programme. I have made it here. Lahore Tuesday; Races at Meerut Wednesday; Drama at Delhi Thursday; Boxing at Cawnpore Friday; Football at Allahabad Saturday; Rest at Benares Sunday. Yes, Monday I will be back. Think of every Monday. That is the day for us." She looked suspicious at him.

"Oh! My dear! Please! Please! return soon. I love you. You do not owe me anything except love. Did we not agree that we wouldn't care for the whole world? The

world owes us nothing and we owe it nothing. Did we not agree that we hadn't any religion or ideals or much patriotism? We agreed to marry only and we owe each other our love."

"Yes" he said. "We agreed to do all this. But I am sick of hearing all this owing business. I owe the world. I owe to Civilisation. I owe to Lala's daughter. I owe to the Hotel Manager. I owe to Maya and I do not know to whom else will I owe hereafter. I wonder if we were all on the wrong track. I can't think very clearly. All this owing of money and owing of heart is too much for me. But I owe you your love and money. I will be back. Good bye" And off he went.

Maya stood gazing at him as he vanished in the crowd.

She went inside her room with a heavy heart and was surprised to find a letter for her. She read it with anxiety.

"I have given you Life. Hereafter you will live in love, hope and anxiety until I come back to you--that is Life. Enjoy it now. The longer I am away the longer you will live. Thanks for Rs. 500 and your love. *Every Monday* think of me and Rs. 500.

Calcutta University Foundation Day



Lady Students of the Ashutosh College Marching to the Maidan on the University Foundation Day



The Hon. Mrs. Chetwynd,
whose car skidded
at 103 m. p. h.

The Hon. Mrs. Victor Bruce,
winner of 17 world
motoring records

Mme. Siko who
crashed at 90 m. p. h.
and escaped unhurt

Speed Women

In the Western world, emancipation of women have been followed by their participation in the various activities of life. It may interest our educated girls in India to know what their sisters of the West do in conquering distance. Woman motor-driver, or air-pilot was a surprise to our country till five or ten years back. She is something more than a heroine even

now. She is considered something unique.

But woman-racer is a term unheard of in India. Taking to speed, demands nerves of steel and a brain that acts with an uncanny swiftness. Many European and American women are freely entering the field of competition with men in motor races and air flying. In the West, piloting an aeroplane seems a child's play for the women of the present day. They are at



Mrs. J. A. Mollison,
(formerly Miss Amy Johnson)
who made a solo flight to Australia in May 1930



Miss Doreen Evans, aged 19, who is one of Britain's star woman racers is seen talking to her brother who designed an eighteen-inch wide car for her—the narrowest ever built.



"George Eyston's Young Ladies" the British Women's team of 1935 who showed themselves equal to men in taking cars at racing speed at the International Trophy Race at Le Mans.

present concentrating their attention in the motor-racing tract and have already begun to challenge men in some of the fastest speed events in the world. In such dangerously high speed races as the International Trophy Race at Le Mans, or the famous Targa Florio, the most strenuous race in the world, women are now appearing as challengers of the fastest male motorists. Women are also well-known at Brookland Motor Races.

We have already heard about Amy Johnson, now Mrs. Mollison, winning trophy in air race. Within a short time we may hear about the brilliant success of many other women in motor-racing. Not only the women of England but women from every part of Europe and America and even of Australia and Japan are on the field. A fine record of achievement and some splendid failures are in store for these courageous women in one of the most dangerous sports in the world. They have already proved that the modern women are not lacking in nerve courage and endurance.

It is high time that our Indian women, especially our educated girls, took to similar heroic activities. Unless women

prove their ability and capacity for endurance and courage, they cannot aspire to equality with men in all walks of life. If they do not contribute their share to the progress of the world in all its various activities, they will ever remain an inferior sex.

Indian women are a long way away from active life.

Let our modern girls take seriously to sports and other activities. No progress either material or moral can come to a nation so long as one half of the population shuts themselves up as lifeless chattels and playthings for the other half.



Miss Jean Batten, of New Zealand, who in May, 1933, flew from England to Australia, breaking Mrs. Mollison's Record.

The Great Depression

By DR. B. V. NARAYANSWAMI NAIDU M. A., B.Com., Ph.D., Bar-at-Law,
University Professor of Economics and Dean, Faculty of Arts, Annamalai University

During the century ending with 1914 the Economic Mechanism of the world was able to adjust itself to recurring depressions without any catastrophic changes. The huge mechanical equipment which was called into being by the needs of war rendered superfluous by the resumption of peace. Though the professed object of the war was the ending of nationalistic friction, the actual result was a heightening of national exclusiveness which resulted in the disruption of the markets of the world. This led to the destruction of capital, the restriction of the area within which division of labour had scope and the break up of international monetary unity. The conclusion of peace was followed by a period of economic chaos marked first by an inflation and then a depreciation of the currencies of Europe amounting almost to a virtual annihilation of their values. Trade was severely curtailed, the economic structure of nations was dislocated, middle class resources were wiped out, capital consumed, and prices fell to undreamt of depths.

There was no doubt an industrial boom between 1925 and 1929, a boom which was one of the biggest in economic history. This boom was not evident in all industries including agriculture, nor did it spread to all countries. The stabilisation of European currencies and the fixing of new parities were not based on any scientific plan or method. Such conditions naturally paved the way for the depression, signs of which were discernible even in the last months of 1928 when the flow of American lending to Germany began to slacken. The



Dr. B. V. Narayanswami Naidu

Hatry Swindles came up in 1929 and there was sympathetic movement in New York and by October 23 industrial shares in that city dropped by about 21 points according to Dow-Jones' Index. Six days later there was a further drop of 76 points. The depression that marked the years from 1929 to 1933 was the greatest on record. This depression has dwarfed all preceding movements both in magnitude and in intensity. Production in the chief manufacturing countries shrank by 30 to 50 per cent and according to the International Labour Office calculations, the unemployed in 1933 numbered 30 millions.

If we examine the causes that are generally put forward to explain this depression we find that each one of them taken by itself cannot account for all the known facts. The fall in prices cannot have caused the depression since prices are resultant of the conditions of supply and demand. The fall in prices have accentuated the difficulties in the period of depression, but it is only a symptom of the disease and it does not go to the root of the trouble. To explain the slump it is not enough to take into account merely the prices but it is necessary to go behind it and examine the conditions that had led to the fall in prices. The real solution must be sought either in the commodities supplied or in the demand expressed in terms of money. It is often urged that the slump is due to over production ; this theory also has to be discounted since the unparalleled economic disturbances could not have been produced merely by superabundance of commodity. Turning to monetary causes deliberate deflation as the sole cause of depression can also be rejected. An examination of the policies of the Central Banks does not support the view that there was deliberate deflation. Again statistics and data disprove the view that there was shortage of gold. The maldistribution of gold and the concentration of it in France and America was more an effect rather than a cause of the depression, since these countries began to sterilise gold only after the depression set in. The disequilibrium of British economy must be regarded as more responsible for the slump than the cornering of gold by France and America. If the slump was due merely to monetary conditions, the difficulties could have been overcome completely by monetary adjustments. It is therefore true to say that no single cause can be said to account for these colossal disturbances but various causes such as political accidents, deliberate policies, structural

weakness and local psychology must all have contributed their share to bring them about. Other contributory causes for the depression were technical improvements in agriculture resulting in cheaper agricultural production and the Hawley Smoot Tariff in the United States of America which increased the difficulties of debtor nations. The economic system could not survive these difficulties without a break-down since its efficiency was impaired by restriction schemes, by rigid conditions in the labour market, cartel prices and similar factors.

The depression mainly related to constructional and raw material producing industries ; and in the United States of America, the policy of relief given to business by tariffs, restriction schemes, Reconstruction Finance Corporations and the Federal Farm Board served only to prolong and intensify the depression.

The return of Britain to the Gold Standard in 1925 at the old parity instead of a devalued basis was a fruitful cause of many evils. It jeopardised her position in the world market and for the next four years abnormal conditions prevailed in the money market and the dollar-sterling rate tended to go down. Hence fears arose regarding foreign lending. During this period low income and high withdrawable short term deposits from other countries were noticeable. The cause of trouble in England was not boom, but the rigidity of the wage level. A fall of German economy and political tension led to withdrawals from England ; these combined with the low bank rate forced England to suspend the Gold Standard. There was nothing but chaos and confusion in the economic world after England went off the Gold Standard.

Though Germany was technically on the Gold Standard, many causes contributed to a deflation of her currency. In England the abandonment of the gold standard affected her external relations :

her foreign imports fell, the real value of the debts owing to Britain became less, and the export trade showed no signs of improvement in spite of the cheapness of Sterling. Many other countries abandoned the Gold Standard and those that remained on gold had disastrous deflation. The fall of Sterling resulted in great loss to foreign countries and there was a consequent struggle for liquidity and for short-time credit and a shyness for reinvestment. All relics of mediaeval trade regulation such as tariffs, prohibitions, etc., came back to favour tending to dislocate the market and currencies of the world.

In the Summer of 1932 there was a revival of trade owing to many factors, chief of which was the Reparations Conference, though the Gold Block countries were still in difficulties. Soon after England rejected the offer of America of a writing off of a good portion of her debts in return for the stabilisation of Sterling; and this was followed by the American Bank crises leading to the virtual abandonment of the Gold Standard by America. The World Economic Conference also failed to secure stabilisation of currencies since President Roosevelt wanted to regain the agricultural prices of 1926.

The various nations of the world next began to experiment with ideas of restriction and planning, but there were lot of difficulties in the restriction of hours of labour and production. Restriction of hours is inimical both to employment and production. Restriction of production in particular areas cannot bring about a balanced economy since it retards technical progress and injures the interests of individual producers.

Some Economists think that planning means either helping particular industries at the expense of others or central control of the means of production. In the latter case it is only a polite name for Socialism. Though an increasing

number of economists tend to equate planning with Socialism, planning need not involve the wiping out of the capitalistic order of the society; it can mean the rectification of all those aspects of capitalistic activity which have resulted in friction and disharmony. In a well planned State the great happiness of the greatest number can be secured by the enlightened co-operation of workers, capitalist and Government. This would mean that in a planned economy the interests of the consumer should be paramount. Some people think that it is practically impossible to ascertain the preferences of the consumer and any attempt to do so would be only infinite pains and labour expended absolutely to no purpose. Few can agree with this view: in these democratic times it is found easy to find out the average man's political, social, religious and aesthetic preferences and it is difficult to believe that his economic preferences alone are of so subtle a character that human ingenuity should retreat baffled before it confessing its discomfiture.

In conclusion it may be pointed out that though it is impossible to obtain an absolutely stable recovery, yet it is possible to secure recovery of a more or less stable kind by keeping certain maxims clearly in mind. The first condition of recovery is the return of business confidence. This has to be secured by avoiding monetary disturbances by the stabilisation of foreign exchanges. This should not wait indefinitely on a rise in the price level; nor should a pre-slump price level be artificially secured by monetary manipulation. But a provisional stabilisation will increase confidence and induce greater spending and a greater demand will serve to raise up the price level. This provisional stabilisation should be given a fair chance, permanent stabilisation being attempted only after an international flow of goods and money is secured.

Intimate Talks to College Students

I

By Col. T. F. O'DONNELL, M. C., V. D.,
Principal, Meerut College

[Col. O'Donnell will be continuing these interesting and useful talks
in the subsequent issues of this journal. Ed.]

Gentlemen,

I have designedly adopted this form of address. You are all University students and gentlemen. I wish to talk to you on equal terms as one gentleman to another.

In order to clear the atmosphere, and to establish personal contact I should like, with your permission, to say a few words about myself by way of introduction. I came to India in 1909, and since then, with the comparatively brief interlude of the Great War, my work has been with Indian students. I love my work, I love the students, and I love the country in which I have lived happily for more than a quarter of a century. Consequently the advice I give you is genuine, sincere, and disinterested.

Everywhere at the present day in India we see signs of vigorous life and growth. Mighty problems in Religion, Politics and Economics are being adventurously tackled, and the question of Educational reform is very much to the fore. Here there is a wide diversity of opinion. On the one hand there is a pronounced tendency amongst the more advanced leaders of Indian thought towards compulsory Primary Education and on the other hand the University system at present prevalent throughout the country seems to give nobody complete satisfaction. Under such circumstances it is not surprising that the position of the Indian student in the various colleges is somewhat anomalous. He is subjected to a good deal of criticism, and a criticism too which is always severe, sometimes just, but seldom flattering. Without going into the merits or demerits of University



Col. T. F. O'Donnell

versus compulsory Primary Education I shall tell you a little anecdote of which you will readily see the point.

A complaint was sent to the Commanding Officer of a particular regiment that the beer served in the canteen was not good. One day the Commanding Officer paid a surprise visit to the canteen, where he found a crowd of Tommies drinking.

"It has been reported to me that the beer is bad. Is that so, my men?"

There was dead silence for a few moments. At last a Tommy came forward and replied:—

"No, Sir. No beer is bad, but this 'ere beer could be a damn slight better."

There is no system of Education from which a certain amount of good can not be extracted.

The Indian student is not only in an anomalous but also in a very difficult position. In the very beginning of his College career he is suddenly brought face to face with a host of perplexing questions. Coming from an essentially Indian atmosphere, he comes, for the first time in his life, in contact with ideas which are bewildering, standards of life which to a certain extent are unintelligible, and customs and habits which are entirely new and strange. What is to be done under those circumstances? Is he to remain steadfast to the traditions of his early upbringing? That is more or less impossible, because certain things must go, if he wishes to continue to be a student. Is he to make a complete and sudden change in his life in order to adopt himself to his new surroundings? That is also impossible for obvious reasons. We cannot shred our ideas, our standards and our habits at a moment's notice. What then is to be done? What is to be his aim? What is to guide him? What is the attitude to be taken up in his new surroundings? Those are only in a general way a few of the many harassing questions with which he is confronted at the outset of his career as a student.

Unfortunately a large number of students adopt the line of least resistance, and automatically fall into the ways of the older students without question or demur. Those ways are for the most part colourless, neither good nor bad. The chief aim is to get a degree, and then chance fortune for a livelihood. Everything which tends to make that course easier is immediately adopted. This is not only a mistaken but a fatal policy. Every student, as soon as he enters the college, should have a definite objective. It may be Law, Medicine,

Engineering, Commerce, Agriculture, or even Government service. The deliberate choice of an objective has an invigorating effect on the student. He proceeds to march honestly towards a well defined goal, picking up by the way all that is good, discarding all that is bad, and reaching the end with "something attempted, something done". The something may be small, but no nobler epitaph can be written on any man's tomb than, "I have done my honest best: no man can do more."

In addition the student must realise and boldly face his responsibilities. His position is fraught with enormous possibilities for good or evil. From the time his career as a student closes, he goes forth into the world a marked man. He is looked up to by thousands owing to the fact that the education he has received places him on a kind of pedestal. Unfortunately he is also looked down upon by a few. He can, however, easily afford to despise this contempt, if he has worked conscientiously. He forms one of a comparatively small band whose words thoughts and actions are closely scrutinised, and a band which exercises an extraordinary, if unconscious and at times almost imperceptible, influence on the mass of the population.

The responsibilities of the student are mainly three, duty to himself, to his parents and to his country. He owes it to himself to take advantage of all the opportunities offered with regard to his physical, mental and moral training. He owes a duty to his parents to see that the expenses on his education have not been fruitlessly spent. Lastly his country expects, nay demands from the student all that is good, all that is noble, all that is true. For those who are found wanting she has no use, but she cherishes and pays back a hundredfold those who come forward and offer to her of their best,

General Knowledge

WHAT ARE NOBEL PRIZES ?

Alfred Nobel, a great Swedish scientist who invented the dynamite left a sum of about 1½ million pounds under a trust to be distributed as prizes. The Directors are elected and the Swedish Government appoints the President of the Board. Five prizes of the value of about £8,800 each are awarded one each for the greatest discovery in physics, chemistry and medicine, one for the best literary work and one for the man adjudged to have done the most in the year for the cause of universal brotherhood. In India the Nobel Prize winners are Dr. Rabindranath Tagore for Literature and Sir C. V. Raman for physics.

Artificial Hearing



The photograph shows the apparatus used in the vibratory method of artificial hearing by which nerve impulses akin to those of sound are transmitted to the brain by vibrations applied to the skull.

Abingdon Tortoise



These peculiar kind of tortoise are found in the Abingdon Island. Note the strange shape of its neck, legs and shell.

What is the meaning of the letters printed on pencils ?

The letters on pencils differ in various countries. For Great Britain the letters are H, HH, HHH, B, BB, BBB, HB, and F. H means that the lead is hard ; when once or twice repeated it means harder and very hard. B stands for black (and soft), and, when repeated, for still blacker. HB means hard and black—perhaps the most generally used pencil—whilst F signifies that the lead is firm.

Do animals punish their young ones ?

Yes, practically every animal that man has had under close observation has been seen to punish its young. The correction is always physical, and in almost every case administered by the mother. Some animals pretend to bite their babies, others cuff or kick them. A cat cuffing her kitten may be punishing it in one sense of the word, but she is more probably pushing it out of the way of danger. To guard their young is an instinct common to all animals, and to satisfy their instinct a cuff may be necessary.

Modern Diver



This diving suit differs from most in that it is entirely self contained except for the rope which pulls the diver up. Oxygen is carried and also an apparatus for generating the breathed air.

The world's largest flower



This flower is a parasite which grows upon the roots of climbing plants in Sumatra. It weighs about 15 pounds and the central cavity would hold 1½ gallon water. It has neither stem nor leaves. It gives a very offensive smell.

How was Blotting-paper discovered ?

Like many other useful things we have to-day, blotting-paper which was discovered quite by accident, and its history, though brief, is an interesting one.

Many years ago there was a mill at Hagbourne, not very far from Wallingford, in Berkshire, (England) where paper was made by hand under the proprietorship of one Mr. John Slade.

One day, some workmen, whilst engaged in making the paper, forgot to put in one of the ingredients—size, a glutinous substance used in paper-making—with the result that the whole quantity of material made was put aside as useless. But for once an act of carelessness had good results, for some one picked up a piece of the spoilt paper and tried to write upon it with pen and ink,

• Much to his surprise, the ink was so quickly soaked up and spread so rapidly that the writing was not readable. This raised in the minds of the paper-makers a new thought. Why not make some more of this new material, without the forgotten material, and sell it for blotting written matter?

Why it blotted and dried the wet ink was easy to see. Paper made with size has a shiny surface, and does not absorb the ink as readily as blotting-paper would. The proprietors of the paper-mill took up the new idea, and "Slade's original hand-made blotting" was put on the market; and the public, pleased with the invention, bought so much that new paper-mills had to be set up; and a gentleman of the name of Ford, who married Mr. Slade's niece, purchased Snakeley Mills, near High Wycombe, and made very successful blotting-paper by machinery. He was, of course, able to sell it at a much cheaper rate; and after a while it was improved upon and made as it is to-day, quite perfect for absorbing ink.

Frilled Lizard of Australia



This lizard is a furious reptile, and when brought to bay it spreads its enormous frill of skin, supported by bones like the ribs of an umbrella and stands with its mouth wide open.

The Vatican Library



The Library building of the Vatican, Rome was founded in 1540. It is now a treasure house of thousands of rare books and manuscripts. The Library contains about 34,000 manuscripts and about 250,000 printed books.

Public School.

Name given in the United Kingdom and elsewhere to a certain type of school. The lines on which these schools are run include the prefectoral or monitorial system, i.e. participation by senior boys in the maintenance of discipline, the arrangement of the pupils in forms, their division into houses partly for the sake of competition, and a good deal of attention to sport. Most of the public schools are old foundations, some of them, e.g. Uppingham, having been originally grammar schools, which were reformed

and enlarged. Others, e.g. Wellington, are new foundations entirely. The English public school system has spread to Canada, Australia, and S. Africa, and to some extent to the U.S.A. Many girls' schools are now run on public school lines. One such public school has been recently started in India. It is at Dehra Dun.

The history of Bicycles.

About one hundred and thirty years ago a man might have been seen astride a wooden horse attached by a frame to two wheels. He had not conceived the idea of pedals and cranks, but propelled his machine by the thrust of his feet on the ground. When he got up a little speed he would rest a while, and then make a fresh start by running. This machine was called a "dandy horse"; its rider must soon have become very tired.

About one hundred years ago a bicycle was made with cranks and pedals; it was, however, a very crude affair with wooden wheels and a strong iron frame. The driver necessarily sat over the driving-wheel, and any unevenness of the road gave him a severe bumping. Hence the name "bone-shaker" was rightly given to this machine.

It was not until well into the 'seventies' that many bicycles were made. The high machines or "ordinaries" were fashionable then. The driving-wheel of such machine was often more than 50 inches high, and fitted with steel spokes and rims and solid tyres.

A great advance was made by the introduction of ball-bearings. The rear-driving "safety" bicycles were brought out about 1885.

Why do we say 'foolscap' paper?

Foolscap properly means the cap worn by fools and jesters usually conical in shape with bells fastened to it. Formerly papers had a fool's cap and bells for its water mark.

Milking cows artificially



This is electric milk maid. A vacuum pump acting through the milk pipe produces a sucking effect on the cow's udder which is rendered intermittent by a pulsate. Through this machine several cows can be milked at the same time and the milk will be clean.

Carrion Hawk



This kind of Brazilian carrion Hawk is one of the handsomest of this unpleasant tribe. The wonder of the vultures is that they know where to find the most repulsive nutriment of decaying flesh. A carrion hawk will sense a corpse ten miles away.

The "sick man of Europe"

It was an epithet which was applied to the Turkish Empire as she had been constantly in trouble. There were a number of crusades against Turkey. Moreover there were other financial and political troubles. But now under the dictator Kemal Pasha, Turkey has become the strong man of Europe.

The origin of the expression "hear hear"

This is an abbreviation of "Hear him" a phrase which originally meant exactly what is said. This cry of "Hear him," which is very old, became a stock expression in the House of Commons for "pay attention." By the beginning of the nineteenth century it had been contracted to "Hear", and now we have adopted the fashion of saying it twice. So "Hear, hear!" has become our stock cry of approval.

The Monorail



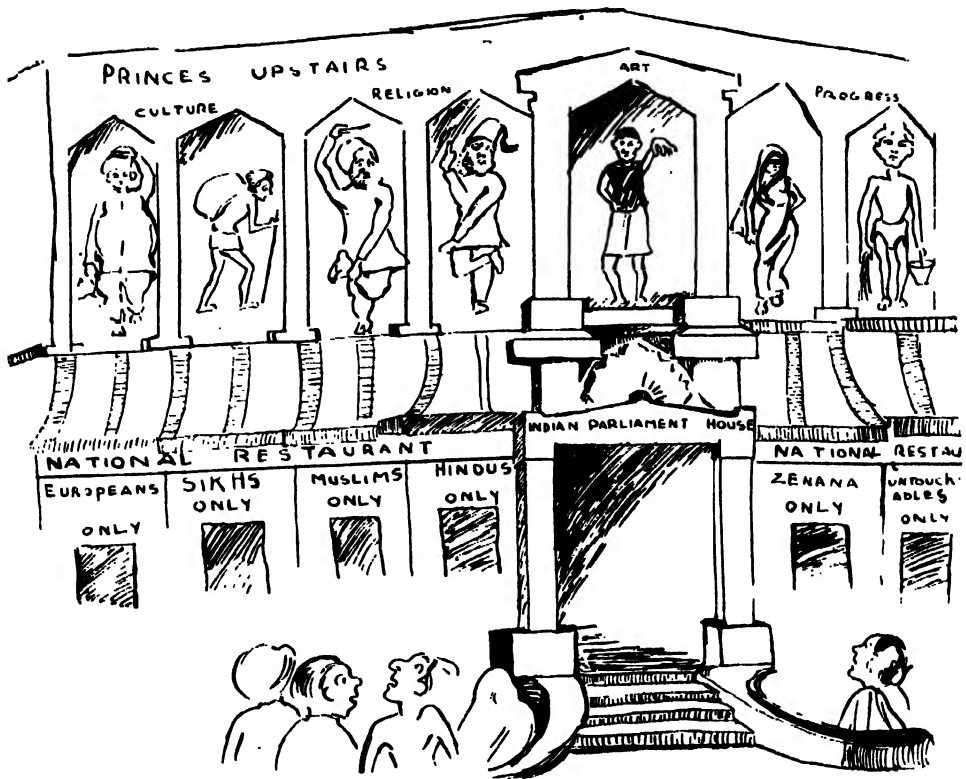
This type of transport with gyroscopic balance, was invented by Louis Brennan, an Irish man who died in 1934. He also invented the dirigible torpedo. The Brennan monorail car was produced early in the 20th century and in the picture it is seen having a successful run.

The Lyre Bird



These graceful birds are found in Australia. Only the male is endowed with the beautiful tail-feathers. It is solitary, rarely more than a pair is found in company.

CARTOONS OF THE MONTH



Our artist's conception of the Indian National Parliament House



"A Beauty Competition"

[We shall be glad to receive interesting cartoons for publication]

Notes and Comments

Students and Suicide

It seems to have become the fashion of the day for some of our young men and women to resort to suicide in the face of the least disappointment or difficulty. Even at the dream of a failure in examination, they jump into death. It is absolute foolishness and cowardice. As Aristotle has put it "To die in order to avoid the pains of poverty, love or anything that is disagreeable, is not the part of a brave man, but of a coward".

This world of ours is an imperfect one and the duty of man is to work for its perfection. No useful purpose can be served by running out of the world.

There is no man or woman who has not had failures and difficulties. The knowledge of that kind of sorrow and desperation that make us think life is no longer worth living make us all better men and women for it. In fact failures are the stepping stones to success. All men will have their failures at some time or other but they must face the calamity boldly. By all human laws as well as divine, self-murder has been agreed on as the greatest crime.

George Darley very rightly says "Fool! I mean not that poor-souled piece of heroism, self-slaughter. Oh! no; the miserablest day we live there is many a better thing to do than die."

The one great blunder that some of our leaders have done was to advocate suicide as a political weapon. Whether one starves to death, or inhales poison or jumps into the lake, it is all suicide. Now we have begun to reap what was sown only a few years back.

Some of these youngsters who commit suicide do it as a vengeance against the rigidity of social customs. But they forget the fact that a cowardly and disgraceful death is no weapon to effect social or political reforms. There are many who resort to hunger strike in this country to convince the people of the necessity of reforms in social or religious matters. If only we think deep in the matter we will know that it is a sort of vanity that induce them to this act. They think that the world cannot go on without them and that when the people know that such men are going to die they will accept the reforms proposed by them. They forget the simple truth that in this world no particular human being is absolutely essential for its progress. The world will go on even without them.

Another aspect of the present situation that our young students have to realise is that the obstacles put on them by their parents and guardians are not always necessarily injurious to them. Parents give you education and they sacrifice for your well-being because they love you. The restrictions that they put on your freedom do come out of their great love for you. If they do not allow you to marry any boy or girl with a pair of eyes, it is only because they calmly and cautiously think of your future. It is nothing but natural that parents think of you as a child always even when you are educated and they remain illiterate. The best service that you can do is to convince your parents of the truth, righteousness and necessity of carrying out your wishes instead of committing suicide. Then you will be doing a great service not

only to yourself but to the world at large.

Our social system is not essentially bad. But there are many things that we have to improve and modify. Let our students take courage and work for their ideals with truth, perseverance and determination. Then all obstacles and difficulties will vanish.

The Spirit of Service

"They serve God well who serves His creatures."

Every boy and girl and as for that matter every second man that you meet in the street speak of service. But very few understand its full significance.

At present many think *service* consists only in participation in political activities. As such any man who makes a political speech or joins a group of agitators is considered to be serving the nation. Of course we do not deny the fact that great service can be done in the political field. But still greater service can be done in our daily lives.

Youth should imbibe the spirit of service from early age and should practice it in every act that they do. True service is that which comes out of love for others. In fact the man who does his duty properly is one who serves his fellow beings. The postman who correctly and punctually delivers the letters to the proper addressee is doing as much service as the High Court Judge who administers justice impartially. It is not the salary and the status, that matters, but it is the good that one does. The postman who negligently or maliciously throws away the card addressed to a sweeper is as much an enemy of society as the judge who unjustly condemns a man to death. In either case they may escape the clutches of law. But they commit a moral crime and are enemies of society.

A government official is ordinarily

called a public servant not because he receives his monthly salary from the public treasury but because he is expected to serve the people. The pay that such a Public Servant gets is not the remuneration for the service he is rendering. In theory, the public feeds him, because he devotes himself for the good of the society. Although this explanation may be too idealistic in the present world, nevertheless the spirit of service is there.

A student who takes a book from his college or school library and reads it may not be doing any service to any other person. But if he pinches of a beautiful picture or an interesting page, he is positively doing a great disservice to his fellow-students.

Therefore duty conscientiously done is itself a great service. In all walks of life and in every activity we have to cultivate within ourselves the spirit of service. Neither political platforms nor prison houses are necessary to do service for one's country or people. We can do it in our every day lives. The rich woman who spits down into the street from the top floor of her magnificent house does as much harm to the passers by as the poor scavenger who refuses to clean the streets properly. But if the former refrains from spitting down and the latter sweeps properly both may be considered to do a service to the society.

Doctors, lawyers, teachers and in fact every one can do service in the sphere of his or her own activity. Our country to-day needs such kind of service more than any other thing.

If only boys and girls care to put into practice this noble ideal in their every day life, they will have done the greatest good to the country. There is plenty of scope for true service every where you move about, in the class room, in the play ground, on the streets as well as in your homes.

The Student World

AHMEDABAD

Proposal for a New University for Gujarat

The possibilities of Gujarat having a University, situated at Ahmedabad, are now being visualized by educationists who have been successful in collecting sufficient funds for starting a full-fledged Commerce College in the city.

ALLAHABAD

Report of U. P. Unemployment Committee

In the course of an interesting review of the problems of unemployment in foreign countries, and how they are being faced, the report of the U. P. Unemployment Committee says :—

"Our study of the problem in foreign countries convinces us that the starting point of all concerted effort has been the overhauling and the reorganization of their system of schools. While Governments there have done and are persistently doing a great deal to improve agricultural and industrial conditions and generally to readjust their economic life to post-War conditions and the recent technical progress, they have also realized the importance of dealing with the problem of unemployment at its worst. In the case of young persons, that source must necessarily be education ; and while in the course of our report, we have considered it our duty to make suggestions, with regard to certain technical subjects, industries, and agriculture, we are convinced that the essence of the problem in India lies in reorganizing our entire educational system so as to equip our young men with knowledge, which may enable them to become useful economic units of the nation and efficient citizens."

CALCUTTA

Delegates to the Conference of Universities of the British Empire

It is understood that a quinquennial conference of Universities of the British Empire will be held at Cambridge from July 13 to 17, 1936. Mr. Stanley Baldwin, Chancellor of the University of Cambridge, has consented to act as President. The University of Calcutta will be represented at the Congress by Mr. Shyama Prasad Mukerjee, Vice-Chancellor, Dr. Bidhan Chandra Roy, Professor S. K. Mitra, and Sir W. E. Greaves, an ex-Vice-Chancellor and ex-Judge of Calcutta High Court.

Education Week in Bengal

The Bengal Education Week and Exhibition held in the beginning of February was opened at the Senate House by his Excellency Sir John Anderson, the Governor of Bengal. The Education Week, the first of its kind in the province, was initiated by the Hon. Khan Bahadur M. Azizul Huque, Minister of Education. About 1,700 delegates representing practically all the Secondary Schools and Colleges of Bengal, attended the function. The object of the Week was to focus attention on the education problems of Bengal to-day and to show to the teaching profession and the general public the present state of education in the province and the lines on which further progress may be made.

The proceedings for the Week included interesting lectures by Dr. W. A. Jenkins (on "Examinations"), Mr. J. Buchanan ("Physical Education"), Lt-Col. E.O.G. Kirwan ("Prevention of blindness"), Dr. Qudrat-i-Khoda ("Mysteries of Chemistry" in Bengali), Dr. D. N. Maitra ("Social and National Welfare"), Mr. K. P. Chattopadhyaya ("Modern

Developments in Education"), Dr. E. Wilson ("Diet"), Mr. J. R. Stapleton ("Broadcasting with demonstrations"), Mr. D. P. Khaitan ("Industrial openings for Bengali Boys").

Public addresses included "Some recent developments in Indian education" by Sir George Anderson, "Indian Vernaculars in our system of Education" by Sir Ross Masood; "The place of Science in Education" by Professor S. N. Bose; "The place of Art in Education" by Prof. S. Suhrawardy; "Science and the solution of economic problems of Bengal" by Dr. Tagore (in Bengali).

There were also demonstrations of interest to teachers; excursions; visits to schools; concerts and dramatic performances; demonstrations of Bratachari dancing; physical training; and the exhibition which was the most interesting feature of the Week.

The Education Week was a great success and the organisers should be congratulated.

Sir George Anderson on Reconstruction of Education

In the course of his interesting speech Sir G. Anderson, Educational Commissioner with the Government of India emphasised the necessity for reconstructing the present system of Education in India and he observed;

"We should reconstruct our system of education in such a way that it shall be divided into a number of separate stages, each with a clearly defined objective and untrammelled by university requirements. At the end of each stage, pupils should be diverted to suitable occupations or to vocational institutions."

Dr. Jenkins on the "Tyranny of Examinations"

The lecture delivered by Dr. W. A. Jenkins, Director of Public Instruction, was very interesting and illuminating and is well worth the attention of all examiners and examinees.



Dr. W. A. Jenkins

Dr. Jenkins remarked at the outset that the dominating motive of education to-day was examinations. In Bengal they were becoming tyrannical, soul-destroying masters instead of remaining, as they should be, useful servants, and secondary education had come to be regarded as a preparation for a university career rather than as a preparation for life.

However important entry into a university might be, academic knowledge in particular subjects was not the sole purpose for which education was devised and for which schools were organized. In many professions the actual knowledge afterwards required was acquired, not during school or university days, but in practice of the profession itself. The qualities most useful to the average citizen were logical thinking, understanding, organizing capacity, unselfishness, ability to see the other man's point of view, willingness to obey when obedience was needed and, above all, an understanding of human relationships—individual, family, social, national and international.

These were the qualities, he said, which entered into every aspect of human life and which were continuously exercised or should be continuously exercised by every adult. If education was to be of the greatest value

these qualities must be developed and their importance emphasized in the educational system.

Dr. Tagore on the Ideals of Education

An earnest plea for imparting education in the vernacular instead of through the medium of a foreign language and making education available to the masses was put forward by Dr. Rabindra Nath Tagore in the course of his address.

Speaking on the lack of spirit of education in our universities, the poet observed : -

"Excepting some dark, barbaric regions in this world, India is the only country where hardly eight or ten persons among every hundred know how to read. Under such tragic circumstance we must be ashamed to indulge in mere discussions of education problems. No doubt there are universities in our country just as, there are universities like Oxford, Cambridge, and London in England. But let us not make the mistake of feeling elated over this apparent likeness. By speaking of Oxford and Cambridge Universities, one does not mean the buildings situated in those localities; one already takes cognizance of the living spirit of those universities as revealed in the whole of educated England. But to our misfortune, it



Dr. Rabindranath Tagore

is a different matter with our universities which have become more or less mechanical organizations for collecting and distributing book-knowledge."

Governor's Advice to Teachers—More Efficient Methods needed



His Excellency the Governor of Bengal

In the course of his inaugural address when opening the "Education Week" H. E. Sir John Anderson, the Governor of Bengal, said :—

"India has yet to discover the methods of teaching best suited to the genius of her people. That discovery will come not through the work of one or even a few people but only through the devoted services of large numbers of enthusiastic teachers determined to experiment and evolve the best possible system. If failures in that experimental work are to be minimized, an adequate knowledge of the work that has been done elsewhere is desirable, and a close co-operation with fellow workers here in India is essential. Therein lies the justification for this "Education Week" and the gathering together of teachers from all parts of the Province."

University Foundation Day

With multi-coloured banners glittering in the sunshine, the "march past" of nearly four thousand students in uniforms representing more than twenty-five colleges of the province, was the chief and most attractive feature of the Calcutta University Foundation day celebrated recently. About two hundred girl students participated and there were large crowds of spectators.

The salutation to the University Flag being over, His Excellency the Chancellor, and the Vice-Chancellor addressed the gathering.

His Excellency the Governor made an earnest plea for raising the standards of health and physique among the student body. Speaking of the bearing of the knowledge acquired during the University days on the practical life afterwards, His Excellency said:—

"Many of you, perhaps the great majority present to-day, must by force of circumstances look to your training here as a means of fitting yourselves to earn a livelihood; but the University can offer you something more than that. The time will come, all too soon for most of you when the business of your daily lives will claim the whole of your thoughts and energies. Your work—perhaps your lack of work—your successes or your disappointments will close in upon you and cut off the rest of the world from your vision, unless during these precious years of University life you have learnt the way of escape—to see beyond your surroundings, to penetrate beyond appearance and to value an idea not by the name with which it is labelled but by the measure of its good for the service of your fellow men, your country and mankind."

The Vice-Chancellor in the course of his speech reminded the students of the high ideals they should have in view and the value of discipline, and said:—

"Let us cultivate the habit of open-mindedness, the habit of unprejudiced facing of all facts that come within our vision. Respect for superiors, and appreciation of



Shyamaprasad Mukerjee, the Vice-Chancellor

other people's point of view are among the essential factors for the sound growth of society. Forget not that gentleness of behaviour and politeness are compatible with true strength and independence of character. Never sacrifice truth nor surrender your convictions to the care of other men or institutions. In whatever sphere we may work, however great our trials and tribulations, let us respect the Inner Spirit of Man and ever maintain its freedom as our priceless treasure.

"One of the essential qualities which you must develop is a well-balanced sense of discipline. The rule of discipline connotes sacrifice of personal comfort, rights and privileges."

LAHORE

Rural Uplift Work College Students' Example

In May last, the principal of Emerson College, Multan set up a Rural Construction Committee and before the college closed

for the summer vacation copies of a questionnaire which touched upon practically every phase of village life, were circulated among the students who were asked to observe conditions in their villages and then to answer these questions. The answers were collected when the College re-opened, and these together with reports submitted by some of the Professors formed the basis of a scheme of institution which, since November last, has been regularly provided with the support of the Rural Reconstruction Commissioner in the Punjab.

A class of student-missionaries has been formed and a course of lectures provided the aim being to give the students a thorough grounding in rural hygiene and sanitation and kindred topics of vital importance to the well-being of the villages. A village close to Multan was selected in which students were given the opportunity of doing practical work.

LONDON

Aerial Torpedo invented by an Indian Student

A London journal gives details of a remarkable invention said to have been made by a young Indian, Mr. Phiroze P. Nazir, an aeronautical research student of the Government of India, who is working in a laboratory at Queen Mary's College, London.

This invention is an aerial torpedo or flying projectile, which can travel four times the distance of the fastest shell ever known and which may revolutionise warfare.

Mr. Nazir claims that his flying projectile travelling on its own fuel, without a pilot, could travel up to 200 miles at a speed of 300 miles an hour and could be made to drop at any pre-determined distance according to the amount of fuel placed inside.

Such a weapon would enable an air attack to be staged without warning within a range of 200 miles of a country's frontier.

Nobel prize for Medicine to a German

The 1936 Nobel prize for Medicine has been awarded to the German embryologist, Prof. Hans Spemann of the University of Freiburg.

By means of microscopes and needle knives, he has discovered the exact cell in the egg which eventually forms the body.

Royal Academy--First Woman Member

Dame Laura Knight has been elected member of the Royal Academy. She is the first woman to be elected to the Academy.

First Indian to be appointed as Professor at Oxford



Sir S. Radhakrishnan

Sir S. Radhakrishnan, the Vice-Chancellor of the Andhra University and a former Professor of Mysore and Calcutta University, has been appointed to the Spalding Professorship of Eastern Relations and Ethics and will hold office for five years. Sir Radhakrishnan was Upton Lecturer, Manchester college, Oxford in 1926 and 1929-30, Hadkoll Lecturer in comparative Religion, Universities of Chicago (1926), and Hibbert Lecturer in 1929. He is a member of the International Committee on Intellectual Co-operation of the League of Nations, Geneva.

LUCKNOW

University Decision--Staff Members not to seek Election

The Executive of the Lucknow University at a recent meeting decided not to allow

any of the staff members to seek election to the provincial Legislative Council or Legislative Assembly in the ensuing election under the new constitution.

MADRAS

The Purpose of Education



R. Littlehailes

Presiding over the annual re-opening celebrations of the Theosophical College, Madanapalle, Mr. R. Littlehailes, Vice-Chancellor of the Madras University, said :—

"The best proof of intellectual training and scholarship consists in the capacity of an individual to pursue a course of action even though it might look unpalatable and unpleasant, to hold on to truth and to realise it in his or her daily existence; university education must not therefore be looked upon as a passport for the acquisition of wealth, power and position but as an intellectual training for search after truth."

NAGPUR

Sir Radhakrishnan on Scientific Mind

Urging on the cultivation of the Scientific spirit in all our pursuits, Sir S. Radhakrishnan, in the course of his inaugural address at the Golden Jubilee celebrations of the Morris college said, :—

"The superiority of the West is due to its intellectual integrity, the sincerity of its pursuit of truth. From the time of Socrates,

the seeker of truth, down till to-day, the Western mind, with rare exceptions, has been remarkably free from the self-complacency, intellectual laziness and blind faith in ancient wisdom. It has never lost the sense of wonder, the eager curiosity to know and find out for oneself by observation and experiment the truth of the near and the far. Our educators tried to import to us the scientific mind. The possession of the scientific spirit is not the same as the capacity to use scientific devices. We may be able to use the telephone and the wireless, the railways and the aeroplane, and yet be lacking in the scientific mind which is something organic and structural and not merely outward and decorative. The scientific spirit must be applied not only to the ordinary arrangement of life and leisure, to the distribution of the material goods, to the improvement of industry and agriculture, but also to the things which touch the mind and the morals of the community."

Ladies as Heads of Departments

Mr. M. B. Niyogi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the departments noted against their names. The appointments have been received with satisfaction in Nagpur and elsewhere, since this is the first time that ladies have been appointed to such responsible posts in the University. 1 Miss K. S. Ranga Rao, M. A., L. T., F. R. G. S. (Geography); (2) Mrs. Somolata Dutt (Music); (3) Mrs. Ramabai Tambe, B. A., T. D., (London). (Domestic Science).

PATNA

Vernacular as Medium of Instruction

It is understood that important recommendations made by the joint committee comprising of representatives of the Patna University and the Board of Secondary Education, urging introduction of vernacular as the medium of instruction up to the matriculation standard and revising the syllabus for the matriculation course, will come up before the next meeting of the Senate in March in the form of an amendment to the regulations.

INDIA INSTITUTE OF THE DEUTSCHE AKADEMIE

offers scholarships to Indian scholars for the
Akademic year of 1936-1937

India Institute of the Deutsche Akademie in its meeting on January 10th, 1936 decided to announce 16 (sixteen) scholarships in institutions of higher learning in Germany available for Indian scholars (male or female) of outstanding ability, for the academic year 1936-1937. The scholarships are after great German and Indian representatives in their field of science or in honour of personalities who supported the cause of Indo-German cultural co-operation.

The Scholarships are as follows :

Medicine :

1. Mary K. Das and Taraknath Das—Scholarship (tenable at the University of Munich. Applications from women students preferred)
2. Robert Koch—Scholarship.

Mathematics.

3. Ashutosh Mukherjee—Scholarship

Indology.

4. Sir Ramkrishna Gopal Bhandarkar—Scholarship (This scholarship is due to a gift from the "Allianz and Stuttgarter—Lebensversicherungsbank A.-G., Bln.)

Chemistry.

5. Justus von Liebig—Scholarship
6. Carl Duisberg—Scholarship

Physics.

7. Heinrich Hertz—Scholarship
8. Sir J. C. Bose—Scholarship

German Language and Literature.

9. Jakob Grimm—Scholarship
10. Friedrich Ruckert—Scholarship

Engineering.

11. Oskar von Miller—Scholarship
12. Werner von Siemens—Scholarship

Archaeology.

13. Heinrich Schliemann—Scholarship

Veterinary Science.

14. Wilhelm Ellenberger—Scholarship

Agriculture.

15. Albrecht von Thaer—Scholarship

Mining.

16. Adolf Ledebur—Scholarship (tenable at the University for Mining, Freiberg /Saxony)

All scholarships consist of 500.—Marks (payable in ten monthly instalments of 50.—Marks each) and exemption from the tuition fees at the University.

RULES AND CONDITIONS.

- a. The Scholarships are tenable for one academic year (10 months beginning by November 1st 1936, ending by August 31st 1937. An academic year includes two terms.
 - b) The University at which the candidate has to study will be determined by the Executive Committee for the Selection of Candidates according to the kind of studies the candidate wants to prosecute.
 - c) The selection of successful candidates, which will be determined solely by the qualifications of applicants, is in the hand of the Deutsche Akademie.
 - d) Applicants for the stipends must be graduates of recognised Indian Universities, preferably scholars possessing research experience. Applications from non-graduates will be given consideration only if they have recognised literary or scientific achievements to their credit. Every applicant must possess good health.
 - e) It is desired that the applicant should have fair knowledge of the German language, as all academic work in Germany is carried on through the medium of German.
- Besides it is imperative that a scholarship-holder should arrive at Munich by the 1st of September and stay in this city *at his own cost* till the academic year begins in November, devoting these weeks to intense study of German language in the German language course for foreigners at the University of Munich (arranged by the Deutsche Akademie) where he will be exempted from fees. We are forced to take this measure, because a student not having adequate knowledge of German before beginning his academic work fails to get the benefit of his attending the University and often lose six months time.
- (f) As stated above the scholarships are tenable only for one academic year. If the candidate is desirous of acquiring a German degree he must be prepared to stay in Germany at least for three (mostly four) terms = 1½ - 2 years. An extension of the scholarship not being sure (though possible if the student proves worthy) the student must possess sufficient means of his own for the second year of study.
 - g) Apart from the scholarship the student must be prepared to spend at least 120.—Marks (moderately lived) per month from his own pocket for the necessary expenses not included

in the scholarship. Expenses for books to be counted separately; the fees for examinations, the printing of the thesis (only referring to student who want to take a degree have to be borne by the student.

THE APPLICATIONS MUST CONTAIN :

- 1) a survey on the previous academic career, .
- 2) an exact statement of the further study—programme. (*If the student wants to pass the German doctorate, he should mention so*),
- 3) copies of all important certificates (if not in English, translations must be added). The certificates will not be returned. A statement regarding knowledge of German is desirable,
- 4) specimens of the students work (printed or in manuscript),
- 5) recommendational letters from two professors or other wellknown personalities,
- 6) a guarantee by some prominent personality that the applicant is really earnest about his application and will certainly come to Germany before September 1st, 1936, if a scholarship is granted to him,
- 7) a health-certificate.

Applications not fulfilling these conditions cannot be taken into consideration.

All applications should reach India Institute of the Deutsche Akademie before April 1st, 1936. Applications reaching India Institute later than this date can no more be placed before the Selection Committee. The successful candidates will be notified by air-mail in the month of June 1936 to the latest.

Applicants living in Calcutta or Benares are advised to attend the German language courses of the Deutsche Akademie organized by its representatives :

(Dipl. Kaufmann. Horst Pohle
3, Camac Street,
Calcutta.

Alfred Wurfel
C/o The Postmaster
Benares.

The Applications must *directly* be sent to the following address :

Dr. Franz Thierfelder :
Hon. Secretary
India Institute of the Deutsche Akademie
Maximilianeum
Munchen 8 /Germany

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The summer of 1936 is of particular interest to visitors to Europe from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

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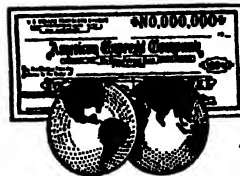
FINANCIAL The American Express Company announces the introduction of
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New Books at a Glance

Great People of the Past

*By Rhoda Power, Books I, II, & III,
(Macmillan & Co. Ltd., Calcutta)*

In these books Rhoda Power narrates in a most interesting way the stories of the Great People of the past. They are specially written for children. The educational value of these stories is indeed very great.

The author in the first book deals with characters that lived before Christ. These books are meant for children between the ages of eight and twelve. The stories of the great pyramid of Khufu, the Wooden Horse of Troy, Buddha, Confucius, Julius Caesar and others in the first will create an interest in the young reader to proceed to the other books. They are all written in a most simple and easy style.

In the second book, Power tells the story of the great men and events from 600 to 1600 A. D. The stories of the Prophet of Arabia, Charles the Great, Joan of Arc, the Crusades, First Voyage round the World and others not only enrich the child with a mine of information but they prepare him to a knowledge of the world around him.

In the third book, the author comes to modern times and narrates the stories of Queen Elizabeth and Walter Raleigh, Peter the Great of Russia, Marie-Antoinette of France, George Washington, Garibaldi and others.

In all these stories, the young readers will not only be attracted by the interest created in the biographical sketches, but they will also begin to appreciate and understand the customs and manners of various countries as well as some of the

important historical events of different nationalities. Thus in the story of Buddha the child gets a glimpse of the ancient Indian life, as he acquaints himself with the life of China in the story of Confucius. The story of the Crusades also gives him the story of Christ. The great historical events of the world as the French Revolution, the American Independence and the Italian struggle for freedom are brought before the imagination of the child in the simple stories of Marie-Antoinette, George Washington and Garibaldi. In fact the stories narrated cover almost the whole range of history and no part of the world is left out.

These books are a mine of interesting information to young children. It will surely profit our young Indian students to read these books, and teachers would do well to recommend them to their junior pupils.

King Karna's Heroic Sacrifice and other Stories

*By A. C. Mukherji, (Macmillan & Co.,
Calcutta. As. 12/-)*

Rai Bahadur Mukherjee is an experienced educationist and he has written in a most simple and attractive way some of the old stories of India. Most Indian stories are full of morals with a Puranic back-ground. The art of simple story telling from contemporary and actual life is not very popular in this country. Everyone would like to base stories on Puranic themes and subjects and always bring in the supernatural element in it.

In the book under review the author has given a faithful English rendering of some of the ancient stories to enable

young readers to understand and appreciate them. The stories of Chandruhas, Harischandra, Usha and Anir-Udda are all well-known to most Indian children. In this book Rai Bahadur Mookherjee has taken particular pains to present the stories in a most realistic atmosphere.

Makers of Aryasamaj,

By Divand Chand Sarma (Books, I, II, & III Macmillan & Co.)

Mr. Sarma in these 3 books gives the biographies of Swami Shraddhananda, Gurudutta, Lakaram and Swami Dayananda Saraswathi, the founder of the Arya Samaj. Arya Samaj is reformed Hinduism that came into existence mostly due to the teachings of Swami Dayananda. Dayananda while believing in the Vedas, objected to idol worship and hated caste distinctions. This reformed Hinduism could accept converts to it from any religion.

In the 3 books the author gives full biographical sketches of these important personalities who had worked for the reformation in Hinduism.

How to look at Geographical Pictures

By W. J. H. & H. S. L. Watkins.

(Macmillan & Co., Calcutta.)

A very interesting book of 32 pages with numerous illustrations, it aims at training the students in the analysis of pictures. Pictures impress more upon the imagination of the younger students than dry narration. Not only do they give a better idea of the subject but also the information gathered stick to their minds. We have no doubt that this book will serve a very useful purpose in promoting the power of observation in the pupils.

Shakespeare as a Dramatist

By Sir John Squire (Cassel 8s. 6d.)

In this book Sir John Squire has written an appreciative essay on the technical skill of his great author, in writing for the stage. The author has given a large number of quotations both from the plays and from previous critics as a data for his conclusions. The great devotion with which Sir John treats the subject makes the book all the more interesting and useful.

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BENGAL EDUCATION WEEK

ESSAY COMPETITION

The following medals will be awarded on the result of two Essay Competitions organised under the auspices of Bengal Education Week, 1936 :—

1. **SUBJECT** :—Influence of Western Education on the Social History of Bengal during the last 150 years, due directly to the advent of British Rule.

Open to men and women students in under-graduate classes in Colleges :—

One Gold Medal and one Silver Medal open to men students only.

One Gold Medal and one Silver Medal open to women students only.

2. **SUBJECT** :—India to-day—the Romance of Progress during the last 150 years.

Open to school boys and girls in the Matriculation and pre-Matriculation Classes and also to boys and girls who will appear at the Matriculation Examination this year (1936).

One Gold Medal and one Silver Medal for boys ;

One Gold Medal and one Silver Medal for girls.

The Essays should be written in English and should be submitted *in duplicate* through the Heads of the Schools or Colleges in which the candidates are studying. Private Matriculation candidates of 1936 may submit their Essays through a Head Master of a recognised High School or through an Inspector of Schools quoting their Matriculation roll numbers.

The Essays should be posted so as to reach the Director of Public Instruction, Bengal, Writers' Buildings, Calcutta, before the 30th of April, 1936.

The decision of the Director of Public Instruction Bengal, will be final.

WRITERS' BUILDINGS
Calcutta,
The 23rd January 1936.

A. K. CHANDA,
General Secretary
Education Week.

MERE LAUGHTER



"When the Chimpanzee Laughs"

"I get three pounds a week and my wife gets three pounds a week, too."

"Yes doesn't that make six pounds?"

"No, I got it first and she gets it afterwards."

A schoolmaster was explaining the complexities of modern life to his class. He pointed out how things are arranged for us—how a small mishap may bring all sorts of disagreeable consequences in its train.

"For instance," he said, "I go to the bathroom in the morning, turn on the tap and find the water has ceased to flow. Why?"

He paused for an answer, but none came. "Very well," he went on, "I will make myself a little clearer. The tap is in good working order, it turns perfectly, yet there is no water. What has happened?"

A small boy put up his hand. "You haven't paid the water-rate, sir."

The ambitious youth came to Calcutta to join the police. He passed the medical examination and was interviewed.

"Well, young man," said an officer, "you look a promising sort of young fellow. You have a good general knowledge, I suppose."

"Yes Sir!"

"Can you tell me, then, how many miles it is from Calcutta to Delhi?"



"When the Cat Laughs"

The ambitious youth became alarmed.

"Look here, Sir," he blurted out, "if you're going to put me on that beat, I'd rather stay at home unemployed."

PROFESSOR: "Which is the strongest water power known to man?" student: "Women's tears"

Inspector (to small boy): "Now, what are raised in wet climates?"

Small Boy (promptly): "Umbrellas, sir."

A Scientist giving a lecture to some students, asked one to name a poisonous substance. The amusement was intense when he replied, "Aviation, sir."

"Come, come!" snapped the Professor, "this is no time for hilarity. What do you mean?"

"Well, sir, one drop will kill!" was the reply.

Teacher: "How much is 12, 18, 33, 14, 7, and 16?"

Sunil (promptly): "98."

"Wrong. The answer is 100."

"Yes, Sir, but for such a prompt turn-over you ought to allow 2 per cent. discount."

"I'm very sorry you don't like my cakes," said the tea-shop proprietress, haughtily, "but I can assure you this business has been built up almost entirely on my cookery!"

"I don't doubt it madam," said the customer. "With a few more buns like these you could build a house!"

INTERPRETATION OF PICTURE II (A)

By MISS SHOVA MITTER

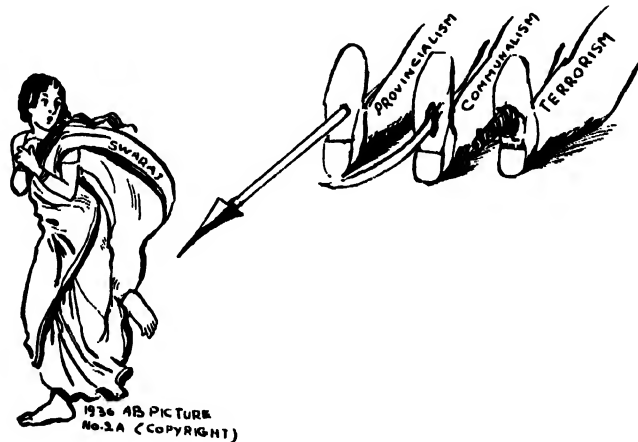
III Year (Hons), Ashutosh College, Calcutta

"India's march to the realisation of Swaraj" may be the title that can appropriately be given to this cartoon. It is suggestive of some of the very important factors in our political advancement. India's goal as that of any other country's is the attainment of full and complete independence to direct and control her destiny. There can be no difference of opinion as to this ideal.

But, what the picture tries to convey is a suggestion as to the means and methods adopted to accelerate the speed of our march to the cherished goal.

ing from each leg. If we try to walk with these self-destructive things under our feet it would only mean self-annihilation. The weapons that come out of each leg are symbolic of the misdirected way in which we are utilising our abilities. This is the reason why we cannot make a manly march towards the beautiful ideal of Swaraj represented by a woman. The German dictator is not far wrong when he puts it that we Indians do not know how to walk. Let it be an eye-opener and a lesson for all the youths.

The revolver represented in the first



The legs in the picture are evidently indicative of the desire of the people to march forward. But we find that despite this very laudable ambition, we have not advanced much. The causes are self-evident. We have to march on our feet and not to crawl as shown in the cartoon. If only we care to ask ourselves why we are not walking on our feet, the cartoon gives the correct answer. We cannot, because of our veritable footsore—the implements of death that are seen emanat-

ing from each leg. If we try to walk with these self-destructive things under our feet it would only mean self-annihilation. The weapons that come out of each leg are symbolic of the misdirected way in which we are utilising our abilities. This is the reason why we cannot make a manly march towards the beautiful ideal of Swaraj represented by a woman. The German dictator is not far wrong when he puts it that we Indians do not know how to walk. Let it be an eye-opener and a lesson for all the youths.

frightened at the forces of anarchy and she rightly fears that the very same weapon that is utilised for her liberation may be later misused for her complete death also.

Then comes the forces of communalism. Instead of national solidarity we are advancing more and more on national disintegration. The communalist sword cuts



Miss Shova Mitter

us and separates us into ever-warring

groups. The woman gets frightened at the sight of the communalist sword. She is afraid that swaraj will be utilised for communal purposes to the detriment of national progress. And therefore it is nothing but natural that she should fly away from the danger.

Next to it we see the sharp spear of provincialism ahead of all the others. Swaraj can never be achieved in the atmosphere of ever increasing provincial tendencies. provincialism is nothing but a political petti-foggery, with the slogans "Bihar for Biharis, Bengal for Bengalees and Madras for Madrasees". United India hates the very sound of it. Federal India shudders at the very shadow.

In the presence of all these destructive and dangerous weapons and separatist tendencies Swaraj cannot be secured. She herself does not want to be caught in this vicious circle. The picture in short appeals to us the youth of this country to walk on our legs throwing away the dangerous obstacles that impede our onward march. On that day and that day alone will Swaraj come back to us smiling as our mother and goddess.

By PRATAPRAY P. DAVE,

(Frist Year Class, Kalabhavan Techninical Institute, Baroda.

The picture illustrates the modern political state of India. India is indeed marching towards her pitlital goal, Swaraj, which means complete freedom to us to govern ourselves.

Swaraj can be attained surely and certainly even though progress be slow. There is not the least doubt that the goal can be reached. Let the march be step by step, but to achieve success the march should be unhindered. Once began, it

must continue under the peaceful atomosphere.

But India is torn internally. Her internal enemies impede her march and do her a lot of harm. Chief of these enemies are three as shown in the picture. They are, Provincialism, Communalism and Terrorism and the arms, spear, sword and pistol that pass through the shoes have their own significance. These three giants are enemies of the progress of India towards Swaraj. The progressive

India is hunted down or crushed down the heels of the above demons. These three evils have handicapped India in her march for political freedom.

Provincialism pierces India with the end of a spear and does not permit her to become a united whole. Each province fights for her own rights and liberty and tries to secure for itself the maximum of concessions granted by British Statesmen. Britain will be reluctant to grant any thing unless and until there is perfect agreement as to the proper division of the

PRIZE-WINNERS



T. Rajan, Class IX St. Xavier's H. School Mandalay.	Deba Prosanna Banerjee, Class X, Comilla.	Aminesh Lochan Chakrabarty Class X, J. N. Academy Bilasipara.
--	--	--

council seats and Government posts amongst the different provinces; provincial differences must sink and there must be one burning desire in the heart of every patriotic Indian to see one united India.

The sword represents communalism which to a very great extent retarded the political progress of India. A sword cuts an object into pieces. This sword of communalism has slain the body India

into so many pieces. The communal disputes seem to be unending and Swaraj ever recedes before this communalism. Swaraj will remain a remote dream so long as the communalism is fostered by the main communities of India, the Hindus and Muslims. This dream of Swaraj will be realised as soon as communalism disappears from the political horizon of India.

The third evil which has handicapped India's progress for Swaraj is Terrorism. India's political interest is immensely harmed by this tendency of the Extremist. The birth place of Terrorism is Europe and it is imported here from its birth place, by some Extremists. They are confirmed in their belief that sure and shortest way to Swaraj is pistol. But with pistol they really shoot Swaraj. Though the cases of political murders are few and far between, they work havoc. Smoke of Terrorists Pistol darkens the political sky and casts gloom over the whole country. Political murders not only induce the suppression of Swaraj movement but necessitate the adoption of repressive measures. Thus the pistol of the Terrorists prove terror, not to their foreign masters but to their fellow subjects, the Indian. They profess to be workers for Swaraj but really act as enemies.

The weapons of provincialism, communalism, and terrorism crush down India's freedom and the body of our mother is pierced by the spear, cut by the sword and shot by the pistol.

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By F. M. HAJANA,

3rd Year Class, Government College, Lyallpur.

The picture before us explains in a pathetic but comprehensive way, the present condition of our mother country, India. It holds before us a high aim and the chronic evils that lie in the way of its achievement.

India to-day is struggling to get "Swaraj" or self-Government which alone can bring back to us our lost glory. But, it is a great pity, that some stumbling obstacles such as provincialism, communalism and terrorism hinder our progress to this goal.

As evident from the picture, our mother-land is advancing with all her energy towards "Swaraj" but, alas, the piercing spear of provincialism is crippling her progress, the sword of communalism threatens her with the death of her national life, and the thundering gun of terrorism diverts her attention from her main object.



Miss Smriti Ray,
1st Year Class
Ashutosh College, Calcutta
who wins a prize for the
A.B. Competition this month.

India is a land of many Provinces whose interests are closely connected and mostly common. So our national progress demands that they should stand united in all hours of prosperity and adversity and no barrier of any sort should exist among them. Communalism is the great curse of India. In fact, the least religious people join communal activities and, thus, endanger the national peace. A house divided against itself loses its strength. Some of our misled brothers think that Dominion Status can be attained by using terror-inspiring methods against the Government. This does not bring any credit to our country; we lose precious lives and spoil the fair name of our beloved land. Bloody methods of revolution cannot bring "Swaraj" but our honest persistent struggle on peaceful and constitutional lines will surely lead us to our goal.

But we are, at the same time, hopeful about the grand future of our land. These obstacles will never stand in our way to ultimate success. We will leave no stone unturned to remove obstacles and make every possible sacrifice to achieve our object. When we cross the barriers of provincialism and when we imbibe the spirit of brotherhood instead of communal wrangle and think ourselves as Indians and not as Hindus, Sikhs or Muslims, when peace and harmony take the place of disorder and bloodshed, India will be a self ruling country and will get a high place among the nations of the world.

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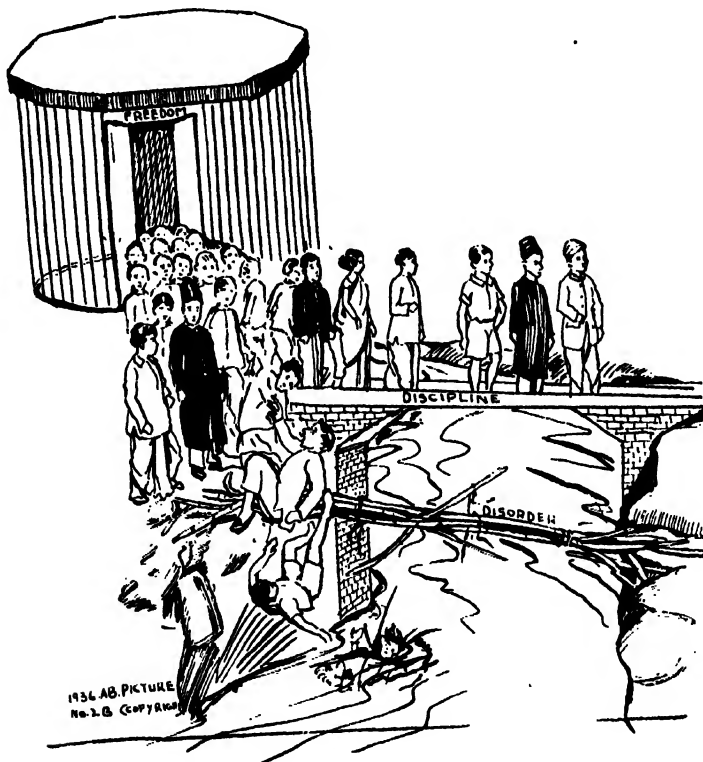
INTERPRETATION OF PICTURE II (B)

By DEBAPRASANNA BANERJEE,

Matric Class, Comilla Zilla School Tipperah, Bengal

This picture depicts in a nutshell that the Indians of different castes and creeds of both the sexes have been let out through the gate of freedom. Of the two bridges, the bridge of discipline is clear, straight and broad and supported on brick-built pillars, whereas the bridge marked

Some follow the road of discipline and continue to march in the walk of life without any disturbance. Each is aware of his limitations on liberty and has regard for the rights and privileges of others. Each has self-respect and there is regularity and order.



"Disorder" is made of poles bound together by ropes. There is no strong support for it and it hangs as it appears on hair-breadth foundation; consequently this road is unsafe, slippery and it is certain to give way under the slightest pressure.

Others of overwhelming majority follow the road of disorder. Everyone claims that he should have equal rights with others, pushes his way on, incites ill-feeling and then comes to blows. Some have fallen down head-long from the shaky and slippery bridge and lost

their lives and some while falling drag others to the path of recklessness and destruction. It is truism to say that freedom is the birth right of every citizen. But there must exist some limitations on liberty without which there would be no social well-being. Disorder of any kind is detrimental to personal, social or national interest. To follow the road of disorder is to build a house

on sand liable to be blown down at a gust of wind. This want of foresight undoubtedly bids people to confusion and chaos. A legitimate use is therefore to be made of the rights and privileges. Liberty is not license and it must be enjoyed under certain well-defined limitations for the common good of all, for peace and happiness and for progress and civilisation of the society and nation.

By MISS JNANADA CHOWDHURY,

Pre-Matric Class, Govt. Girls' High School, Dibrugarh, Assam.

The first impression we can derive from this picture is that as soon as the Indian students come out of the school (that is, the house which has been shown in the picture) holding different degrees and diplomas enjoying complete freedom, begin to vie with one another to pass over



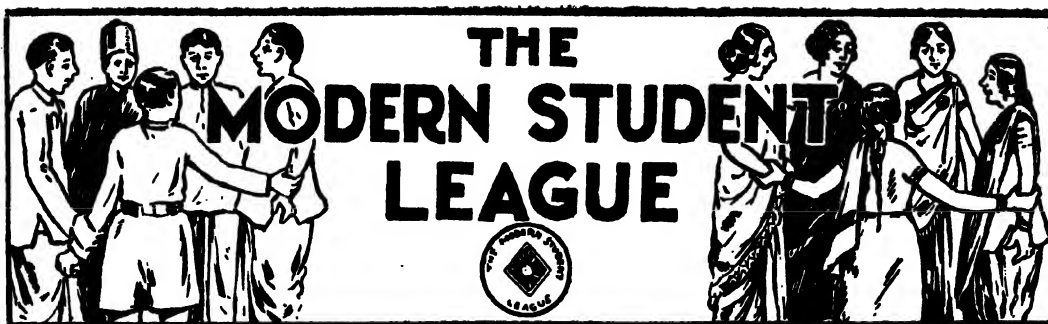
Miss Jnanada Choudhury

the bridge of life, because there is a gulf of difference between a life in the university and a life after the University. These two phases of life are connected by means of a bridge, which has been given in the picture. After passing the University career, a student generally enters into worldly affairs and enjoys freedom. But freedom without discipline will lead one to the path of destruction. For this reason many of the students fail in their walk of life leading a life of disorderliness just like the people falling in the river. Schools and colleges are the best places to learn discipline. If one fails to acquire this habit during his or her student career, he or she is doomed to failure. For this reason Pandit Madan Mohon Malavya in his recent address to the students of the Hindu University exhorted the students to lay great stress on the value of discipline.

"Swaraj" without discipline will lead to chaos and disorder. For a good Government also discipline is vitally necessary.

For the regular working of the schools and colleges, discipline is necessary. Otherwise the management will suffer. In the same way if there is no discipline in a family, the members of the family will lose their peace of mind.

In short discipline is one of the best ornaments of man.



It is a matter for general congratulation that our League has progressed so well within so short a time. Enthusiastic students are forming their units and branches in all parts of the country and even in the remotest villages.

The success of our League is entirely due to the growing consciousness in the younger generation of the need for a national brotherhood that would not only safeguard the common interests of the student community, but also help each member to work for the realisation of his or her ideal.

Those who have already become the members of the League will have enjoyed something of its joyous spirit and of the threefold manner of the League activities—the cultural, the social and the athletic.

Our League is essentially a cultural and a social movement. It infuses into every one of its members a new spirit, the spirit of the League which is one of youth and joy, happiness and enthusiasm, combining what is both good and modern in all forms of achievement with an intensely fervent devotion to honour, truth and discipline. This spirit is displayed by the members in all their activities.

The practical usefulness of this League is in the fact that every member while trying to enrich his knowledge and beautify his life, consciously or unconsciously

imbibes the spirit of service in its true significance.

Young men and women who take active participation in the League activities feel that life is worth living. In the League there is education, life, charm and above all a heroic outlook on life.

Several well-known educationists and many parents have informed me that the League spirit is guiding the youth on the right direction infusing into them the joyous spirit of life.

We have on more than one occasion published in full the aims and activities of our League.

The first and foremost duty of every member is to form his or her unit. It is not at all difficult. You require only six members. As soon as the unit is formed, you can begin the activities in right earnest.

Each unit has to elect its captain and should adopt the League salutation. As far as possible every member is to put on the badge wherever he or she goes. A League member with the badge on is sure to receive the recognition and salutation of any other member whom he meets though he or she may be a stranger. This will in course of time infuse the true League spirit in all.

Above all it should be the endeavour of all our members to show to the outside

public, their great sense of honour, discipline and the spirit of service.

This is our great opportunity and our great responsibility. So far, the members of our League have acted up to their ideal and from all parts of India, we have received nothing but praises. Let us continue it and keep up the high prestige of our League.

Now we are all members of the one great family of The Modern Student League it should be our earnest endeavour to spread the beauty of our creed all around us.

We hope that after the examinations our members will do active work in forming their units and branches, so as to enable them to begin their activities in right earnest.

Members who have not received their badges are requested to get them from the Central Office on payment of As. 8



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M. S. League News

Aligarh

A meeting of the members of The Modern Student League, was held on the 28th January 1936 at 9 p.m. in the English House to mourn the sad demise of His Imperial Majesty King (George V) Emperor of India. Mr. Fidaul Haq, president, was in the chair.

The President expressed the deep and profound sense of sorrow and regret which he with all his fellow members felt at the sad demise of His late Majesty King George V.

Comilla

We, the members of our branch of The Modern Student League assembled together in a meeting and Master Kalipada Chakrabarti, (B. A. Hons., Class, Comilla Victoria College) has been unanimously elected Secretary of the Unit for March, 1936.

Attention of most of our brothers being engaged for the ensuing examinations our progress of this month is not worth mentioning. Hoping warm success of the League.

Ballygunge

The Ballygunge Unit of the Modern Student League met at P. 500, Rash Behari Avenue on Tuesday the 22nd January at 5 p.m. It was decided to have a permanent Unit Office at P. 500, Rash Behari Avenue. The Office-room

was inspected by the members present, and it was unanimously resolved to select the place for the unit Office.

Master Shankar Chakravarti placed a future scheme for the Unit. It was resolved to change the name of the "Ballygunge High School Unit" to "Ballygunge Unit". The members of the unit exceeded 15 and many members of the unit are willing to enrol their sisters. It was resolved that the following members would form the deputation (1) Master Shankar Chakravarty, (2) Master Prosun De (3) Master Phullasree Ghosh. Consideration for the future scheme was postponed,

The Unit also considered a letter from Master Deb Kumar Ghosh, who expressed his unwillingness to continue his membership in the Ballygunge Unit. It was resolved to accept his resignation.

The Unit congratulated Master Shankar Chakravarty for winning a prize in the recitation competition of the League.

2nd Meeting

The Ballygunge Unit met at the Council room of the Unit at P. 500, Rash Behari Avenue on Thursday, the 31st January 1936. The Unit considered the question of enlisting the ex-students

THE MODERN STUDENT LEAGUE NEWS

and outsiders (those who live in Ballygunge locality and are acquainted with the present members of the Unit). It was resolved that any ex-student of Ballygunge who is already a member of the League may be enrolled as members. The consideration for the enrolment of outsiders was postponed.

2. The Unit met to consider a suggestion from Master Phulasree Ghosh and Prosun De regarding a memorial to the late King Emperor George V. It was decided to have a portrait to be placed in the council hall of the Unit.

3. It was unanimously decided to form a separate lady's unit.

4. The unit also considered the report of the deputation of the 29th

January and expressed its satisfaction and thanks to the Founder-President. It was also decided to set up a sub-committee in order to draw out a definite constitution and scheme of the proposed Ballygunge Unit.

5. It was also resolved to put the general schemes before the ensuing general meetings of the League in the month of March.

Rajshahi

We are trying to arrange debate, solely amongst ourselves four times a month and when we shall think that the subject selected is prepared sufficiently well by us, we may invite some distinguished gentlemen of the locality to enjoy our debate. No picnic is possible before Summer vacation.



Members of the Rajshahi Unit of The Modern Student League

Hooghly

The Hooghly College Unit was formed with seven members in January last.

On the 12th of February, we met in the Hooghly College common-room and the following elections were made but no photograph was taken due to dusty weather. We are glad to note that Mr. K. Zachariah, our Principal, has kindly consented to be our President here and to encourage us in every way possible. According to his guidance we wish to carry on our activities. Mr. Akshoy Kumar Banerjee was elected Secretary and Mr. Mihir Kumar Bose our Captain. Both are enthusiastically trying to have a branch started, and the activities directed towards healthy channels. In the meeting it was decided that we should devote our Sundays only to League activities. For our Literary activities we shall try to revive our College Literary Society and avail ourselves of its services. In that case our College activities will not suffer through League activities, as is the desire of our Principal. It was proposed that our activities should be to have occasional debates, picnics, excursions and visiting places of interest.

Calcutta

Owing to the examinations there were not many activities this month. However two committee meetings were held—one of the boys' section and the other of the girls' section. Miss Annapurna Sen Gupta has been elected one of the local secretaries.

Both the sections decided to have a league uniform. For boys white trousers with white shirt and blue borders. For girls white sarees with blue borders. Full details will be given in the next issue.

Entally

The members of the Modern Student League, who are living within or

near the jurisdiction of the Entally P.O., have formed a Unit with Messrs. Achintya Kumar Rakshit and Deb Kumar Ghosh as their Secretary and Treasurer respectively.

Three meetings of the Unit were held on 23rd January, 5th and 16th February, 1936 respectively at the Premises No. 66, Ananda Palit Rd., (the residence of Mr. D. K. Ghosh.).

Almost all of the members joined the meeting and passed the following resolutions:—

1. FINANCE—The Unit will have a donation fund. Every member will have to pay -/4/- (four annas) a month. This fund will be the financial back-ground of the Unit. This sum will be spent absolutely for the Unit's activities. Mr. Deb Kumar Ghosh will collect the money and keep it in his safe custody.

2. ACTIVITIES—The members will meet fortnightly in a month. Every member will have to collect some questions with their answers on general knowledge (current topics only) and they shall be allowed to put these questions to other members; in case of failure in answering these questions by other members, the question setter will have to explain them. The consequence of which is that (he, the question setter) will get some points. There will be a *Challenge Trophy*, which will be won by him, who will secure largest points in this way. The Unit will have some indoor games. Outdoor games will also be taken into consideration, if possible.

After the Matriculation Examination there will be a picnic to the Botanical Gardens or to some other place. Owing to the Intermediate and Matriculation Examinations no meeting will



The Hooghly College Unit of The Modern Student League.

be held between 20th February and 18th March 1936. The members of the Unit have abandoned the idea of competing the "Enrolment competition of New Subscribers" of *The Modern Student*, owing to their Examination fever.

Chinsurah

We (only High School Students) formed a unit. There are six members in our Unit. This is not the same Unit which have been formed with the College students.

We are doing our work well. During these few days we have seen many famous things. At first we went to the Bandel Church. It is a very famous Church, indeed, and also it is very nice to look at. It is one of the oldest church in India. It was established in 1599. Next we visited to Imambarah.

There will be a meeting on the 29th February, 1936. And we shall elect a member as Captain for the month of March.

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Owing to want of space, we regret we could not publish all the news recieved. In the future issues we shall be publishing the news in detail.

AB. COMPETITION RESULTS

PRIZES & SCHOLARSHIPS

[The prizes for the last month will be sent direct to the Headmasters and Principals on or before the 10th of March. Non-receipt of the prizes must be informed before the 20th of this month. When enquiring about prizes, students are requested to send an addressed reply card. The prizes announced for this month will be despatched in the first week of April. All students who have secured prizes may send their photographs. The full name, subscriber number as well as the month in which the prize has been won *must be written on the back of each photograph.*]

COLLEGE SECTION

1. S. No. 4753 Debabrata Ghosh, 5th Year (Calcutta)—Medal
2. S. No. 4811 F. M. Hajana, 3rd Year (Lyallpur)—Medal
3. S. No. 3089 Miss Shova Mitter, 3rd Year (Calcutta)—Wrist Watch
4. S. No. 2334 C. V. Raghavan, 2nd Year (Madras)—Camera
5. S. No. 5041 Sunil Kumar Bose, 3rd Year (Calcutta)—Books Rs. 10
6. S. No. 3550 B. K. Bhato, 1st Year (Bombay)—Cash Prize Rs. 5
7. S. No. 3621 Miss M. Bharati, 2nd Year (Madras)—Books Rs. 5
8. S. No. 2919 Ayodhia Prakash, 3rd Year (Delhi)—Cash Prize Rs. 2
9. S. No. 2957 Miss Smriti Ray, 1st Year (Calcutta)—Books or Cash Prize Rs. 3
10. S. No. 5043 S. M. Sarma, 3rd Year (Lahore)—Cash Prize Rs. 3
11. S. No. 4791 Sisir Kumar Bose, 1st Year (Narial)—Cash Prize Rs. 2
12. S. No. 4580 S. Shamsul Huda, 1st Year (Gauhati)—Cash Prize Rs. 2
13. S. No. 4440 Prabodh Ch. Banerjee, 2nd Year (Rangpur)—Cash Prize Rs. 2
14. S. No. 5029 Sanakaranarayan R. K. 1st Year (Madura)—Cash Prize Rs. 2
15. S. No. 5049 Md. Abdul Khaliq, 2nd Year (Dacca)—Cash Prize Rs. 2

HIGH SCHOOL SECTION

1. S. No. 3401 Debaprosanna Banerjee, Matriculation (Comilla)—Medal
2. S. No. 4495 Miss Jnanada Choudhury, Pre-Matric (Dibrugarh)—Medal
3. S. No. 5048 Sudhir Chandra Sarkar, Class X (Calcutta)—Scholarship of Rs. 5 per month for 3 months
4. S. No. 3735 A. K. Rahman, Matriculation (Patna)—Scholarship of Rs. 5 per month for 3 months
5. S. No. 1553 Miss M. Rukmani Amma, Matriculation (Madras)—Camera
6. S. No. 4475 Debaprosad Chatterjee, Pre-Matric (Mymensingh)—Books Rs. 8
7. S. No. 3505 Karuna K. Guha, Class X (Calcutta)—Books Rs. 5
8. S. No. 4614 D. V. Dasani, Class VIII (Bombay)—Cash Prize Rs. 2
9. S. No. 5042 Sukumar Das, Class X (Dacca)—Cash Prize Rs. 3
10. S. No. 2020 K. N. Saha, Matriculation (Bombay)—Cash Prize Rs. 3
11. S. No. 4610 Phulasree Ghose, Matriculation (Ballygunj)—Cash Prize Rs. 2
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Universities and Secondary Education in India

By N. S. SUBBA RAO, M. A., (CANTAB), BAR-AT-LAW,

Director of Public Instruction, Mysore

There is general agreement that Secondary Education needs to be re-organised on radical lines if the Universities are to discharge their duties more efficiently and if unemployment among the educated youths in our country is not to increase. Those sent to the Universities from the High Schools should be better prepared for work in the Universities, and the large number that cannot benefit by a University education should be provided with other courses and with suitable avenues for finding themselves appropriate places in the economic framework of society. There is no doubt that there is great dissatisfaction both with the work that is now done in our High Schools as well as with its one-sided character, and it is frequently asked whether we have been successful with our High Schools. The answer depends very much on what the test is, and if one applies the test of success at the public examination, the answer is decidedly in the negative. Again, if one asks whether the students that pass through our High Schools appear to the public to have benefitted by their three years in the High Schools, the answer again is not so pleasant as one may expect. The Univer-

sity authorities are dissatisfied with the material the High Schools supply to them, while the employers of the holders of the



N. S. SUBBA RAO

S. S. L. C. certificates complain of the inadequate equipment of our products. Now, is the S. S. L. C. (or Matriculation) examination a bridge that connects our High Schools with the University or the larger world, or is it a barrier whose main purpose is to keep as many away from the University or the occupations that are only for the select few; or worse, is it only a trap into which we are luring

innocent boys so that as many as possible may be intellectually smothered ?

Whatever may be our dissatisfaction with our own efforts or dejection over our comparative failure, there is always some satisfaction in knowing that others have had the same trouble in the past, or are having it at the present time elsewhere. It is a well-known thing that the old Matriculation examination of the Madras University was responsible for terrible slaughter, and in the year I appeared for the Examination, only 11 per cent passed. In reading through the Convocation Addresses of the Bombay University in the early years of its existence, it is extraordinary to find that ever since 1859 right up to recent years, there was a continuous wail that the results of the Matriculation examination were poor ; and in the year 1891, Mr. Justice Birdwood who delivered the Convocation Address said that there should be "no question that this examination, which every year assumes larger proportions, and every year presents increasing difficulties for those of us who have to carry it out easy, in the judgment of many who are well able to form a sound opinion on the point, was a gigantic failure. School boys who have passed the Matriculation in order to enter a college not infrequently find themselves unable to understand the lectures which they attend." At the present time a very warm controversy has been going on in Bombay as to how the examination should be remodelled and what its purpose really is. If we turn to a distant part of the world, we find that in Great Britain, there has been for years past great dissatisfaction with the School Certification Examination, which corresponds to the Matriculation examination, and not long ago Lord Eustace Percy said that the Universities had corrupted the Secondary Schools by their requirements, and a recent issue of the *Times Educational Supplement* had

a letter, demanding more elastic examinations, in which the University representatives were described as persons, "who with few sterling exceptions, are too exclusively absorbed with the needs of the University, with their eyes glued on academic subjects and knowing little and caring less about the arts and crafts or the new and numerous experiments now going on in the Schools, their ideal being that the secondary pupil should be an abbreviated and pocket edition of the ordinary B. A."

Let us suppose that greater efficiency in our High Schools comes about. Would the result be one which all of us desire ? The Universities will no doubt have a larger number of competent pupils to take their courses, and if the work is done well in the High Schools and in the Colleges, a larger number will graduate. That unfortunately would accentuate the present problem of unemployment of the graduates. Therefore, those responsible for the educational organisation are faced with this dilemma. If their work on the present lines becomes more efficient, they will only add to the number of those that ultimately would be unemployed ; or if the present system continues without an increase in efficiency, the failures at the examinations will continue, and the reproach will lie on the High Schools that their work is inefficient.

The dilemma can be resolved only by determined and planned action in one direction. A diversion must be found both before the gates of the University are reached, and also within the precincts of the University. This can be done in the first place by diversifying the High School courses. It is an integral part of the proposed revision of the High School studies in Mysore that there should be in addition to the usual groups other groups like Agriculture, Industry, Commerce,

Domestic Science, and Fine Arts, any one of which might be taken instead of the Arts group or the Science group. Even the student who takes one of these groups will certainly think of the University as his destination, and therefore some provision will have to be made in the University for diversion of such students from the present B. A., and B. Sc., courses to corresponding Degree or Diploma courses in allied subjects, so that a boy with aptitude for subjects other than those now provided for in the University, will feel that he is not debarred from proceeding to the University because of his choice of subjects during the High School Course.

This will not be enough. The University may provide for a certain number in new degree and diploma courses, but the larger number of those that now enter our High Schools should be provided during those years with full Vocational courses, so that at the end of the stage, they would not think of the University but of entering a definite occupation in life. In other words, Vocational High Schools must be started and operate side by side with the present type of High Schools even with the modifications that had been suggested.

Whether these new courses either in the University or outside it, will attract people, and will be of real benefit to the community, will depend on two things. In the first place there is need for a change in the mentality of our people. Secondary education should not be considered to be merely an ante-chamber to the University, and parents must accept the position that not necessarily the most brilliant, but only those who have a bias towards University studies by being more bookish could alone go to the University, while others should find their educational and social destination in other directions. Secondly, and this is perhaps more important than the first, the new courses should

be such as to give any one who completed one or other of them, a reasonable chance of making a livelihood. How far that chance will be real will depend on how carefully the economic future of the country is planned, and how effectively the educational system is co-ordinated with the economic plan for the country.

These changes will involve much careful thought, and also a certain amount of ruthless decision as to a boy or girl's social destination, based on tests for vocational fitness. If the community is to progress and become prosperous, it is necessary that the occupational distribution should be related closely to the economic ground plan of the country.

Of course, if the people desired it, and if they can afford it, there is no reason why increasing numbers of the younger generation should not pass through the University, and then settle down in the occupations for which a University degree is not a qualification, e. g., the work of an artisan. In fact, if the economic changes that are in course come to full fruition, a time will indeed come, when we shall all have plenty of material possessions with very little work, and then would be time for all of us to crowd University Lecture Rooms and Convocations, and either do a little of manual labour and contribute our share to the social production, or merely receive from the output of others our share of food, drink and clothing, as a perquisite of citizenship. But that is a long way off, and no community, at any rate not our community, can afford to pass a larger number of youths through the University and find them soft-handed occupations or give them a pension for life. Therefore, some carefully planned reorganization of our educational system is imperative if we are not to merely gather increasing momentum, and head larger numbers of our youths towards the abyss of unemployment and waste.

The King as a Humorist

By SHEIKH IFTEKHAR RASOOL

The King could never fulfil the duties of his high position so admirably and successfully did he not possess the capacity for enjoying the lighter aspect of his life and a considerable sense of humour.

On the public platform, in his strolls about the East End, at dinner tables, at public functions, on golf links and elsewhere, our bachelor King always manages to be humorous in the right way at the right moment.

I remember an occasion when he read an address at the London Society of Medicine where he was the guest of honour.

The occasion called for a rather serious speech. The speech the King (then H. R. H. The Prince of Wales) prepared and delivered was in the main serious. But he felt that a light touch was needed—something that would get a laugh from the grave audience of medical experts without offending them.

'It is impossible,' said the King, 'to imagine an age so fortunate as to need no doctors. I expect the only reason why there were no doctors in the Garden of Eden was that Eve obviously knew the familiar prescription, 'An apple a day keeps the doctor away.'

The doctors chuckled, even Lord Dawson of Penn, who was in the chair, smiled, and the King knew he had at once put himself on good terms with his audience.

I shall return later to some of the King's jokes from the platform, but for the moment I may deal with His Majesty



His Majesty the King

as a humorist elsewhere. I once read a story in the papers about his rambles in the East End which runs as follows :

The King during one of his visits to Deptford got into conversation with the owner of a small old cloth shop.

'How do you find business ?' asked the King.

'Well, sir,' answered the old man, looking deprecatingly at his stock, 'the fact is them things are just a bit too old to sell, but I'll have a better lot soon.'

'Oh, don't call them too old,' replied the King, 'they are like myself, getting on towards middle-age, perhaps.'

The King's reply raised a hearty laugh among the costers standing near, in which the old clo' man joined.

One of the King's East End friends, by the way, is a door-keeper at the West End club to which the King belongs.

Some little while ago, during a talk with the King, the porter said, 'There ain't no job, sir, in the world, in which it is more necessary to remember faces than it is in mine.'

'Oh yes, there is, John,' said the smiling King.

'And what job may that be, sir?'

'Mine,' replied the King. 'If I forgot a face it might get me into far worse trouble than you'd get into if you forgot one.'

One of the secrets of the King's popularity is undoubtedly his capacity for enjoying the lighter side of life. Here are some extracts from the Diaries kept during his voyage which show how well the King can enter into and enjoy whatever fun is going on.

One entry reads as follows :—

'It was a splendid wind-up to a glorious month. H. R. H. was in his usual good spirits, and the last sight most of Sydney had of him was scrapping on the aft deck with Mountbatten and others of the staff in a very dishevelled condition.'

In this connection there is a point concerning the King that is worth mentioning. No Heir to the Throne had ever mixed so freely with all kinds and classes of people and with so little ceremony.

To return to the King as a humorist on the platform or as an after-dinner speaker.

Not long ago the King was the guest of the O. P. Club at a dinner, when he made a speech on 'Theatrical Audiences.'

'Audiences,' said the King, 'in America do not boo when they disapprove of a play; they simply walk out of the theatre. I was told in New York a story of how on the first night of the production of a new play the audience began to leave the theatre so quickly that a man stood up and shouted out, 'women and children first.'

When the laughter had subsided, the King added, 'Well, bearing in mind that incident, I think I had better bring my speech to a close.' and this elicited another laugh, though everybody really wished the King had made a longer speech.

The King's humour is always of the quiet kind and is sometimes marked by unexpectedness.

A story is told of the late Lord Balfour at whose expense the following incident took place.

It happened when the King was installed as Chancellor of the University of Wales at Cardiff. After his installation, the King conferred honorary degrees on some distinguished men, including Lord (then Mr. Balfour).

The King addressed each recipient in Welsh. Now it so happened that the previous week Lord Balfour, as Chancellor of the University of Cambridge, had conferred an honorary degree on the King, when he addressed him in Latin.

At Cardiff, after the degrees had been conferred and the King had finished speaking in Welsh, he got in his quiet

little joke. After referring to the fact that a week before Lord Balfour had conferred a degree on him at Cambridge, when he addressed him in Latin, the King went on: 'Latin is a tongue I regret to say I am not as familiar with as I ought to be...I dare not compare my pronunciation of Welsh (in which I addressed Lord Balfour) with his faultless and scholarly Latin, but I cannot help thinking he understood considerably less of my remarks to him a moment ago in Welsh than ever I did of what he said to me in Latin last week at Cambridge.'

It must be remembered that the whole of the King's speech was in serious vein, and his unexpectedly witty ending greatly amused his audience, and none more than Lord Balfour.

The King's good-humour never fails him. He has shown that he can be funny even in circumstances that are enough to try most men's tempers.

During his Australian tour the King at Sydney became surrounded by an immense crowd when walking back to his hotel after a lunch to which he had been entertained by the City authorities and at which he had made a speech.

It was a scorching hot day, and the King was rather tired. He had been up early, had been working the whole day,

and had more work before him in the evening. But he kept smiling as he slowly struggled through the crowd who were trying to shake hands with him.

'You ought to make this place your home, sir,' shouted someone.

'I should love to,' replied the King 'but won't you let me get to my hotel and fetch some things to start the home with?'

The crowd laughed and gradually the King got through the struggling mass of humanity without for a moment losing his temper.

It is characteristic of the King, and a fact worth noting, that as humorist, whether on the platform or elsewhere, he is never cynical. His experience of life and his knowledge of men and affairs are more considerable than those which most men gain in a life-time.

Cynicism is often to be found in men of such wide knowledge of the world. But the King's experience of life has taught him to love his fellow-men rather than to laugh at them. And that is one of the reasons why His Majesty has won the kind regard of all sorts of people with whom he has come in contact all over the world.

HUMOR

"Humor implies a sure conception of the beautiful, the majestic, and the true, by whose light it surveys and shapes their opposites. It is an humane influence, softening with mirth the ragged inequalities of existence, prompting tolerant views of life; bridging over the spaces which separate the lofty from the lowly, the great from the humble"—

E. P. Whipple

Physical Conscience and Sportsmanship

By BHABES CHANDRA CHAUDHURI

Almost twenty-five centuries ago, the Greeks recognized the principle of an ideal youth in the art of the training of the body with that of mind or in the harmonious blend of a two sided education of *gymnastike* and *mousike* that is—the union of athletics with polite arts and science. They, therefore, vied amongst themselves not only in racing, wrestling and chariot-running but likewise excelled in writing best of treatises on drama, poetry and science, striving, of course, for no glittering prizes but for the victor's laurel. The youth of India too, if he wants to really succeed in the race of the modern competitive life, must needs develop this Hellenic idea of sportsmanship. He must learn to regard health, like his book, as an integral part of education. He must know that a sound health is the youth's best staff in the pilgrimage to the promised land of life. But the trouble is, our youths have not yet learned to feel the irrepressible urge of body-building nor cared to develop what Herbert Spencer defined as physical conscience many years ago. The appalling health deficiency of our future hopefuls, has been more than often tackled for popular edification but unfortunately the remedy so far suggested on the platform and in the press is rather of a too superficially academic type to constitute a specific against the malady.

Thus it appears that out of every ten graduates of our University barely three can hope to have a normal return of health; others are physical wrecks. This is a fact that seems to be stranger than fiction, yet that's statistics. What wonder, then, if you are shocked to pore over the head-lines—"unemployed graduate's

suicide," in the day's paper! Scratch the life-story of this unfortunate youth who was probably the *alumni* of his Alma Mater, and am sure, you will find the cause in ill-health. May it be observed, that unemployment however depressing it may seem to be in effect, is often of the nature of a stimulant whereas ill-health is always like an acrid narcotic. The former, under conditions, may hope to transform a struggling tinker into a Dickens, but the latter is an opiate to neurasthenia, insanity or dyspepsia and may turn even a dyspeptic Keats or a weak Stevenson away in self-exile of an alien shore! Indeed, it is an uncontroverted truth that a chronic sense of cold apathy towards his health is the cause of undoing of many an educated Indian youth. Thus it appears, that while at twenty, his brethren of Europe are boating, swimming and ski-ing or have gone in quest of the unexplored lands of the globe, in universal spree—at that time our sizzars and graduates probably, are slouching over the pedestal of the Alma Mater with sunken eyes, bent spines and sallow looks! It may be that our graduate's normal depth of learning may be a cause for admiration of Eton or Harrow nevertheless in matter of health, our Indian Sampson Dominie is a poor specimen. Our University, it is undoubtedly, true has done much for the health education of the students through sports, games and athletics. Even then much is desired of her still. For, can not our universities relax much of their curricular grip over the plastic mind and foster instead a sense of esprit de corps by giving an increasing fillip to physical activities like Oxford

and Cambridge Universities? It is also true that our Text Book Committee has done immense good by prescribing simple treatises on Hygiene for young learners. But do our parents seriously think as to how their hopefuls are faring in the domain of their own hygiene? Do our learned teachers regularly look into the hygiene of their pupils and think for a while, if they have beyond learning the number of few hundred and odd bones that make the human structure or memorising the sundry names of culex and anopheles, oxygen and hydrogen, learned at all to be attentive to the law of keeping fit? I am sure, if the parents and the teachers are a bit prone to examine the health of their wards, they must find that in nine cases out of ten they appear to have disobeyed their own hygiene for the preparation as it were of the school Hygiene! Thus they would, after a close investigation find that their pupils have not been health-conscious, that their mouths smell foul, that their tongue is coated, that their teeth full of dirt, that their bodies less virile and that their sitting posture bad. The school has provided for games and sports but the boys lack active interests. The place abounds in river or ponds but they can't swim or tug a boat; there are ample stretches of green fields of the country side but the boys in spite of their superior wisdom of Hygiene don't care a rap to run, wrestle or scamper there as to get a refreshing drink of the bracing air nor venture even to keep an hour or two out-door everyday! Thus our guardians will be confirmed in the belief that reading of Hygiene really has not so far done anything as to rouse a bit of physical conscience in the boys. Our youths, let me assert, must know that building up of health is in part the cause and in part the effect of a physical discipline which is only acquired after he has set himself to developing physical

conscience through a systematic process of self-preparation. This implies that he should imbibe a habit of self-scanning so as to test if he is constitutionally capable of carrying out the mission of life. The soldier is useless for the purpose of war, until he has submitted to discipline. Similarly, the youth should see that he has, prior to embarking on life, built up a physique of excellent morale. There are scholars again, who are wont to argue that their's is an exceptional case and that as far as the generality is concerned, the enfeebled or diseased body means an atrophied intellect, a weak mind and an acid temper. It may be that the super fine intellect prevails against the body stricken with maladies, for months or years but suddenly there may come a time when the flesh conquers and the frame breaks down unconditionally for good. Do our young friends know that much of their many instances of inaptitude or fits of depression is at root but the effect of disordered bowels or languid liver? Time was when our educated men thought it an admirable thing to treat the body as useless. Even now many of them with the prospective idea of obtaining a job after graduation, do not, hesitate to burn the midnight oil to imminent ruin of constitution.

But as the relative chances of winning jobs are being reduced to nil and the inevitable law of the survival of the fittest is being operated in full swing, our youth can no longer be deaf to the dictates of his physical conscience. Let him forswear the old slogan that muscle and mind are antagonistic, that a good cricketer must be a bad Ciceronian. Let the learned youth know that the average Englishman does not think the less deeply or judge the less clearly because he can walk and row, ride and leap and swim. On the other hand, it is the pale sickly youth who sits up over night and

makes a pretty figure in poetry is bound to make no figure at all in real life. In the long run stamina counts and the learned youth of weak body is out-distanced by a robust Dick. That these assertions are truths and vital truths any physiologist will assure the reader and hence the sooner the youth comes to acknowledge their importance the better. In this connection, it must also be observed that many heroic things have often been done by heroes of weak health; that Pascal was an invalid at eighteen; that Shelly was of the frailest constitution; that Pope was of weak nerves and shattered body; or that William III was a martyr to asthma. Yet, rightly looked at, these are facts that justly confirm the moot point. For, had Pascal been gifted with a sturdy health, he might have done that *Magnum Opus* of which he left a skeleton. Had Pope been healthy and robust, his poetry would have gained in colour and taste and Shelly's lyrics would have been more cheery, if he would be less acutely susceptible. Indeed healthy writings need healthy mind which is again the outcome of healthy body. A healthy poet like Wordsworth writes healthy lines like:

"In glory and in joy
Behind his plough upon
the mountain field."

Similarly, Chaucer, was a man of thews, and who when some London citizens wronged him,

"Prepared his body for Mars
his doing,
If any contrairied his saws".

We also know that Byron swam across the Hellespont and the vigour of his health put life into his verse. In sculpture, we also find a healthy Canova and Gibson. In painting the glorious Rubens with exuberant vitality; Titian, Caracci, Michael Angelo, Turner, Reynolds all having sound physique.

Similarly, in oratory we have Curran, Webster, Gladstone and Bismarck. In our days too the same holds good. Thus we find Oliver Lodge pursuing his work at eighty four with the agility of a youth. Ford is still busy with fourteen hours a day, Balfour and Lloyd George and Masaryk of Czechoslovakia are still keeping fit beyond the Biblical milestone of three-score-year-and-ten. Thus looked at from what-ever angle we please, the success of men seems to be rooted, the other conditions being equal, in the acquisition of a sound health or physical conscience.

Now what is this physical conscience? The physical conscience may be said to be an analogue of—"Brahmacharjya" of ancient sages, and consists in having a thorough self—control over body as well as mind. The acquisition of this virtue is an essential prelude to a successful career. It will enhance the sense of duty and discipline of the youth by making him conform to clean living and clean thinking and impart at the same time, a balanced mind and body—so necessary now-a-days for tiding over the vicissitudes of life. If you are students, make it a matter of principle to walk, play, run, ride, wrestle, box and row, each in measured quantity at regularly changing plan in fixed interval. Arrange picnics and excursion to villages. Do any manual labour and see if you are at all fit to undertake any of the so called "dirty job" of the servants or your domestic cook. Manual labour is a tributary to physical conscience and is the best safeguard against the pernicious evils of indolence, inaptitude, physical loss and economic waste. If you do like these you will soon learn the efficacy of physical conscience. Then again if you are the educated unemployed youth, I would invite you to come out of your moaning-chambers and turn on the life of the educated-coolies. Do they know that

the great Pandit Iswar Chandra Vidya-sagar, on one occasion ma-ked as a coolie so as to open the eye of the educated youth to the possibility of the dignity of labour. Indeed, if he is unemployed, then why does he not kick off his ennui and as Ruskin advises, grasp a spade and do an hour's digging. It is better to be the coolies than to be styled as so many educated beggars. There may be many sociological barriers standing in the way of his doing the manual work—caste may stand, parents may recoil or tradition may twit. But it is up to the youth to show his mettle. The youth should know that is not the dignity of head or dignity of hand that counts but it is the dignity with which the work is accomplished. That is if you cobble shoes, you must be the first class cobbler and try to push on against social odds. If you continue doing your job for sometime, you are sure to find that constant fighting with hardship, trials and taunts is making you strong, enduring and useful. That is, you are gradually growing to be equally sound in health and strong in mind. And no wonder, one day, feeling the

brunt of life, as it is, with the lacing awl in hand the youth may be startled like De Foe with an indomitable urge to write; or working somewhere in a pit, he suddenly feels almost in the trim of a Bunyan or a Gorki to strike the world with the literary inspirations of the Life's undiscovered truths. If the unemployed young men have not yet turned upon any manual job, it is even better to have recourse to game and sports or any athletics than pining away life over "hard lot" like the Grecian weeping philosophers. This would keep him fit, cheerful and induce him to be sportsmanlike. Sportsmanship is the acme of all valiant and virtuous qualities in man and woman. It is the essence of the mediaeval chivalry with the modern adventure. Play hard and keep on to the last, but don't play a foul game:—that's what it really is. It is this shining team-spirit that reanimates your drooping torpor and you feel energetic, witty and suddenly picked up. Indeed be he a modern student or a modern educated youth—physical conscience and sportsmanship are the best friends of him either in weal or woe.

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Nathalia Crane—Poetess at Nine

By KULAPATI DR. JAMES H. COUSINS, D. Litt.

A note in "The Modern Student" for March makes Nathalia Crane a poetess at 14. She had actually written some of her most extraordinary verses at 9. Her first book "The Janitor's Boy", was published in 1924, when she was 11. I read it on a voyage from India to Europe in 1925 and the following are some things I wrote about it.



Nathalia Crane, today at twenty two

Nathalia Crane was born in New York State on August 11, 1913. She began to write poetry before she was nine years old. Her parents found her verses in her private album. Some of them were sent to a Brooklyn newspaper. They were accepted, published and paid for on their merits. A call at the office, by request, disclosed to the editor the unsuspected fact that the poetess was "none other than a little girl—a shy, unassuming youngster who was as embarrassed during the interview as I was myself." Her poetry up to 1923, when she was ten years old, was published in 1924 in a volume of fifty-seven pages of matter entitled *The Janitor's Boy and other Poems* (Thomas Seltzer, New York)—and, accepting the facts as stated in the fore-

words and afterword to the volume, and reading the book with open ears and eyes, one can only conclude that the new era in English poetry is upon us.

Some of the poems in this profoundly moving book, if they had been discovered among discarded pages of manuscript by the authors of *Alice in Wonderland* or *A Child's Garden of Verse*, would have been hailed as masterpieces of child poetry. To catch something of their significance we have first to realise that, for all their absolute mastery of expression within certain limits, they are the work of a girl of ten years of life; and then to drop extraneous consideration



Dr. James H. Cousins

and take them for what they are. Happily Nathalia's poems made their first bid for recognition entirely on their own merits. The identity of their writer was an after-discovery which, while it could not alter verdicts given, gave them an atmosphere that made possible the phrase: "the miracle that is Nathalia Crane." An editor tells how he accepted certain of her poems. The First was *The History of Honey*. He speaks of this as "a whimsical piece verse such as an editor rarely received, a rhythmical, lilting production that would gladden the heart of any one..."

Here are some of its stanzas :

The History of Honey—by an aged mandarin.

And I bought it for the pictures of the
burnished bees therein...

...According to the mandarin, the Oriental
bees

Were the first to hoard their honey in
the mountain cavities...

...Many mountains bulged with honey
stored before the days of Ming,

From each crevice dripped the essence
of a very precious thing.

Imprisoned in this honey, ageing as the
neons wane,

Are the souls of all the flowers, waiting
to be born again.

That from a girl of ten—with its
burnished bees, bulging mountains, and
the touch of the perfect Chinese connoisseur sipping "the essence of a very precious thing!"

.....Indeed, one of the striking
features of the poetry of Nathalia Crane
is its lack of childishness. Strictly speaking,
there is not a purely child-poem in the book.
The stage is set for child's play, but it never quite comes off;
something ancient (and frequently very modern)
flashes out.....

Nathalia knows a few things already
as to human nature, and presents them
in little myth-poems like *Mid-day at Trinity (Church)* which not only gives
us the striking figure of the pigeons
partaking of their holy communion in
the crumbs dropped by worshippers, but
makes a shrewd stroke at others besides
doves who flutter down from loyalty to
the saints when tempted by secular
dainties. In *The Battle on the Floor* she
describes a mimic fight set by her ex-
soldier father, and throws the spirit of
America into the verse ;

The enemy's upon the rug,
We've fathomed their design ;
So now we'll bring the doughboys up
And charge the whole darn line.

Mother steps in :

She says that war is bad enough,
And pretty rough, to boot,
Without a battlefield at home,
Or teaching girls to shoot.

Then pa, he stops the battle, and
We put things in their place ;
We know when we have fought enough
By the look on mother's face.

There is a world of unspoken revelation
of mother-criticism of warfare in
that look. But there is also in the poem
the commentary of the new element of
free womanhood that will yet lift struggle
from the gross physical realm to higher
realms.

I think that father's quite correct
Describing things to me,
And all that war in rainy France
That lies across the sea.

For father feels that every girl
Should have some nerve and tone,
And know just how to manage in
A battle all her own.

Technically also there is nothing of
the mere child in the poetry of Nathalia

Crane. She stumbles a couple of times in rhyming *saw* with *floor* and *more*; but Emerson rhymed *draw* and *proprietor*. There is a too frequent use, perhaps, of seven-foot couplets. But apart from these negligible flaws, she has what one of her sponsors calls a "simple finality of phrase" that places her at once among the masters, as distinct from the slaves, of the English language. *The Vestal* is an example of extraordinary economy yet sufficiency of speech, with a decorative visual accompaniment and an obligato of masterly, because inevitable, alliteration. The poem is also an expression of a point of view entirely grown up. I omit two stanzas to economise space.

Once a pallid vestal
Doubted truth in blue;
Tisted red as ruin,
Harried every hue;
Barricaded vision,
Garbed herself in sighs;
Ridiculed the birth marks
Of the butterflies...

Finally she faltered;
Saw at last, forsooth,
Every gaudy colour
Is a bit of truth.

Then the gates were opened;
Miracles were seen;
That instructed damsel
Donned a gown of green;

Wore it in a churchyard,
All arrayed with care;
And a painted rainbow
Shone above her there.

There are individual lines and phrases scattered through the book that show the virtuoso of language. The significance of this aspect of the matter in its bearing on the historical development of English poetry is indicated by

an editorial comment in a New York paper; "The modernists will be pained to find that she is not of their number." She simply takes the tradition of poetry in both her young hands, and with a laugh closes up the hiatus of the free-verse interlude.....

There are poems in the book that fall from heights of the inner consciousness far above the peaks of a child's present life. I shall not soon forget the thrill of reading *Tomorrow* for the first time. It is now a precious possession of memory. (I omit the third stanza).

The sun shall shine in ages yet to be,
And musing moon illumine pastures dim.
And afterwards a new nativity
For all who slept the dreamless interim.

The starry brocade of the summer night
Is linked to us as part of our estate;
And every bee that wings its sidelong
flight

Assurance of a sweeter, fairer fate.

When you return, the youngest of the
seers,
Released from fetters of ancestral pose,
There will be beauty waiting down the
years—

Revisions of the Ruby and the Rose.

There is something in the foregoing lines (even in the grammatical crevasses that one has to leap across) that has the touch of revelation. The instrument of the higher consciousness is young enough not to be afraid of setting its foot on a platitude as a stepping-stone towards truth that lies beyond the frontiers of its own intellectual area. All philosophy declares the necessity of dropping the curtains of prejudice as a preliminary to clear vision of reality. But this process is one of life after life, the poem indicates; and the new aspects disclosed by

the infinite Beauty are not revisions in the sense of change in the objects of beauty, but re-visions in the sense of added faculty of perception. A world of thought, even of oriental thought, has been thrown into a verse by a child. But is it a child? Whose is that voice mixed with hers that calls her "the youngest of the seers?"

I am inclined to think that Nathalia is not merely an infant prodigy, but one of those young old souls so familiar in tradition and life in India, who come into life equipped through spiritual heredity with specially responsive instruments of vision, thought, feeling and expression, and with the capacity for keeping them responsive despite the dulling tendencies of normal environment. Her greatest test will probably be misunderstanding of her declarations of inner experience and vision. I think, however, that Nathalia will win through, for, beyond the special overt references to oriental things that are in her poetry, which any girl might have in these days of cross-relationships between the various countries of the world, there are certain covert allusions which seem to me to come from the orient within herself. *The Salamander Isles* externally is a phantasy of search and frustration by "snaring lights" and "false soundings". I have the feeling that it is a criticism of modern life, or indeed of life at any time that omits the illuminating East.

Yet we won to realisation that the
ports long sought in vain
Were illusive as the May moths or the
madrigals of Spain;
And that only charts from China,
drawn by wizards full of wiles,
Would give the proper bearings of
the Salamander Isles.

This poem might easily be set down as a simple romance of childhood, but

there are poems which reflect upon it an inner light, and justify the feeling of significance that hangs about much of her work. *The Symbols* is one such poem.

The sign-work of the Orient it
runneth up and down
The Talmud stalks from right to left,
a rabbi in a gown;
The Roman rolls from left to right
from Maytime unto May,
But the gods shake up their symbols
in an absent-minded way.
Their language runs to circles like the
language of the eyes,
Emphasised by strange dilations and
with little panting sighs.
They are symbols set as signals for
unbarricaded lips,
Emblems manifesting merits thrilling
to the finger tips.
The very serpents bite their tails; the
bees forget to sting,
For a language so celestial setteth up a
wondering.
And the touch of absent-mindedness
is more than any line,
Since direction counts as nothing when
the gods set up a sign.

One of Nathalia's introducers writes of this poem, "As to exactly what she is trying to say in *The Symbols* I am in doubt, but it is hard to forget the Talmud stalking like a rabbi in a gown." The essence of the poem is her vision of the spherical nature of truth as distinct from the various aspects of truth that move in special directions (symbolised by the various directions of the Chinese, Hebrew and Roman scripts) and are held as exclusive or at least superior directions by those born on those particular paths. If she can retain this vision and keep away from the blundishments of sectarianism in thought or feeling, she will herself become more and more a speaker

of the celestial language through unbar-ricaded lips. She will fulfil her own promise of herself, in *The Choice*, but in ways as yet not anticipated ;

Thus I pay no tribute,
Heed no tallier's call ;
Only sound of kisses
From a waterfall...

Only broken whispers
Tracing themes unsaid ;
Soft as tread of visions
O'er a poppy bed...

and she will not only add a new glory to literature, but will help the human spirit out of darkness and inarticulateness many degrees towards realisation and utterance of the Great Life of which she is herself in our day a sign set up by the gods.

(Since I wrote the foregoing, Miss Crane has published a number of volumes, all remarkable, and some most original novels. I am waiting for her latest volume of poetry, *Swear by the Night*.)

—:O:—

THOUGHT FOR THE MONTH

"Morality is always bound up with such hard matters as patience, resignation, renunciation, and self-mastery. It seldom stands on the side of him who acts, but nearly always of him who suffers. When the suffering in the life of an individual or a nation grows beyond endurance and forces a relief in action, evil comes into being. For it is not in the power to act that men and nations prove themselves, but in the power to endure." VICKI BAUM, in "*Secret Sentence*"

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AN EARLY WOODEN CRUCIFIX FROM SPAIN
Early XIII Century

[Read the article on the next page about this illustration]

Acquaintances with Art

III

By O. C. GANGOLY

[In order to encourage our readers to take an active interest in our Gallery of Pictures of which we propose to cite one in this magazine, every month, by the kind courtesy of the Editor, a prize of Rs. 5/- will be offered for the best comment by any of our readers on the picture reproduced in the magazine, describing the qualities and points of significance of each picture. If the comments are not of sufficient merit, the right of withholding the Prize is reserved O. C. G.]

The unstinted praise that has been lavished on the Greek Ideals of Art for over a century, has weaned our mind from contemplating other forms of Beauty which have not been reflected in the Mirror of the Greek Genius. The Pagan Art of Greece has been fundamentally different from the Art inspired by Christian Art and Thought. Greek art has not concerned itself with actual human life, warped and battered by ungrateful toil, and cheated by the waywardness of fate but turns from that phase of life to the contemplation of an ideal world of undisturbed repose, of harmony and of perfection. Christian thought, succeeding to the heritage of the Hebrew poets, and transmuting that heritage in the light of Christian inspiration, is stung by the bitterness of life and of its tragedies and unfulfilled promises, to a longing for a beauty in which these shall be resolved and transfigured. From another point of view, Greek art is the worship of the Wholeness, the Perfection of Life; while it is from and through, the very Brokenness of life that Christian Art springs toward the divine. The Hellenic ideal finds beautiful embodiment in the figure of a Diadumenos—a young athlete whose form and attitude show us the grace and the exquisitely proportioned strength, which has won by a long course of many exercises and unflinching self-control, who, without pride or vanity,



O. C. Gangoly

binds the simple chaplet of victory upon his brow and smiles modestly, glad, yet not boastful of his strength. The Christian on the other hand has looked deeper than the Greek into the meaning and value of things. For him the race is not to the swift, nor the battle to the strong. Not the glory of the life of the body, but the laying down of that

life, is his inspiration. For to him the source of all life and strength, and to him the supreme cry of Victory, is in those words which, through all his torpors and levities and denials, yet haunt his memory—"This is My body, *Broken for you.*"

In the great and moving symbol (Plate facing page 235) of the Sacrifice of the Great Saviour to redeem humanity—we can seek the underlying significance of Gothic Christian Art. Not an apotheosis of the physical body, its charm and sensuousness, but the sublimation of that life through suffering, through grief, through worship, through search for Divine Mercy—that is the inspiration of the artist throughout the rise and development of Art during the Gothic period. We cannot therefore expect a sweet, amiable or lovely presentation of the human body in the religious art of this age. The effigy we have reproduced is in wood and is of Spanish origin and is said to have come from a Church in the little town of Banolas in Catalonia just north of Gerona. Wood sculpture earlier than

the fourteenth century is very rare, and yet it must have been a favourite medium, particularly in poorer communities where wood was cheap and more easily worked than stone.

Here the figure is human yet it bears the impersonal quality of the Byzantine School. Its most leading characteristic is its intense saturation in the theme, very *naïve* and un-conscious. It is from this impersonal, sincere, and un-conscious reaction to a theme that great forms in art come into existence. The simple broad modelling of the head contrasts with the sharp angle of the lifted brows, the formal stylized treatment of hair and beard, the rhythmic swing of the whole figure, broken abruptly by the rigid folds of drapery caught in a knot at the waist and strongly accented by an angular fold at the border. As a solemn and impressive rendering of the final tragedy and glory of the Passion, this wooden Crucifix perhaps surpasses many other examples and, undoubtedly, is a distinguished specimen of Gothic Christian art in its most noble tradition.

Comment on the Picture of the Gold Enamel Plaque of St. Nicholas

By AKSHOY KUMAR BANERJEE,

3rd Year B. A. Hooghly College

[Mr. O. C. Ganguly has awarded a prize of Rs. 5/- for this comment on the picture of St. Nicholas published in the February issue.]

The first sight of the Icon can really suggest to us no very good idea. Portrait we cannot call it,—for, what we understand by a 'portrait' is some life-like and natural delineation of some object. It resembles in the general mode of sketching, those "religious pictures" which we sometimes find hanging by the sha-

dowy walls of our old temples. If there be any beauty about it, it is the crudity and simplicity of the sketch. But the grave, sombre and religious aspect of the picture is obvious. It possesses that awe-inspiring nature, which we find in ordinary bazar pictures of Kali, of Kulihat.

Now let us look to the picture with a religious veneration and with an eye to the age, the art of which it seems to represent. We will then see it in different light. It is the spiritualistic use of form, that is the notable feature of the picture. The two prominent crosses suggest "the saintship of an anchorite." Another prominent characteristic of the picture is that there is no artistic haziness amidst all its crudity. The significance of the halo is well represented by the black disc and few bright dots. The simple sketch of the cloak with proper shade and light is indeed worthy of our note. With the hand St. Nicholas seems to soothe the distressed children of his Father, the book is symbolical of his patronage of learning and knowledge, with the calm and dignified look he seems to preach "Peace on earth and goodwill toward men". The marvel of

marvels are the eyes. How clearly do they opine the inner self of this 'being breathing thoughtful breath!' From the legendary tales about this saint surrounded by myth we know him to be the patron saint of Russia, having the special protection of children, scholars, merchants, sailors and travellers. How much the painting tally with the tale!

The picture is a representative one of the Byzantine school of art. Now, the Byzantine style is said "to have arisen from the orientalising of Roman art, and itself largely contributed to the formation of the Saracenic or Mahomedan style." Choisy goes so far as to assert its origin from the Persian art. Hence probably we may account for its similarity with our Indian form of art, which adopted a very "significant way of expression, namely—an imaginative subjective and spiritualistic use of Forms."

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Indian Youth and Nature

By ALAN C. MCKAY,
District Scout Commissioner, Madras

Some years ago I had the fascinating experience of accompanying one of Scotland's foremost naturalists on various of his observational expeditions. I had long imagined myself to be a nature-lover and to have a fair knowledge of nature-lore, but I was quickly disillusioned. I had taught myself the monumental patience that study of natural life demands; I had learned by experience the thrilling difference between shooting a bird on the wing and photographing him as he preened his feathers beside his nest, or strutted in ludicrous but doubtless imposing array before his dowdy yet desirable prospective mate.

I had ceased filching even one egg from the nest and now knew instead the joy of adding one photograph after another to my natural history collection. An Arctic tern's nest found cheek by jowl with that of the red-beaked, red-footed sand-piper; a Canadian goose that threatened me with outstretched wings and vicious beak, but that in time came to regard me if not with friendship at least as a necessary evil; a young merlin hawk that glimpsed in me his first sight of the human race; a dauntless crested grebe that vigorously propelled her floating nest across the lake beyond my predatory reach and the focus of my camera—these were now my leisure hour excitements.

I was a familiar of the gamekeepers on a nearby estate; they had taught me to tread in their plantations with steps that no one could reprove, they knew that the life of fur and feather was as sacrosanct to me as to themselves and

I had free permit to wander where I willed.

But with all the store of knowledge that I imagined I possessed, with all the cunning upon which I prided myself, and with all the fine show of fellowship with which I hailed fox and pheasant, hare and badger, I was yet a greenhorn, a novice, a mere amateur. "H.M.B." soon discovered my weaknesses to myself.

I had been accustomed to move by day, but even then I chose days of sunshine when long hours of waiting were tempered with pleasant warmth, with drowsy summer scents and sounds. This was not sufficient; I now had to take the rough with the smooth and appreciate that nature goes her ways whether the skies open in rain or whether they but serve to mirror the sun. I had to become nocturnal and learn to.

"Walk softly, lest I wake
A thousand sleeping birds."

Dawn became invested with a new meaning as I lay watching the first faint streaks of approaching day light up the nesting-ground of thousands of gulls and terns, or, like a curtain, slowly lift the darkness from off the face of the waters. Sunset fell with a new strange music as one by one in ceaseless succession the birds of the wide sky came as sailors home from sea and hunters home from the hills. One by one they flitted in from North, South, East and West, floating out of the deepening dusk of the sky like gigantic snowflakes, and settling with a last shrill challenge on the ground beside

their nests. A late curlew would call eerily, a questing great grey-backed gull would startle the evening air; there would be a sudden outbreak of squawking as of communal marital scolding—then silence would settle over the nesting-ground and the day be done.

But "H.M. B." soon taught me that although the day was over for the tired birds the night was full of swift importance for the stoat, the weasel, rabbit, vole, badger and many another creature. The wind in the willows set the restless water-rat swimming quietly on his nefarious tasks. Mr. Toad of Toad's Hall started his hoarse and interminable

stars on a wintry night wild life was afoot.

It did not now matter to me the season of year, the hour of day or night sunshine or shower, snow or frost. My eyes had been opened, and I could not walk along a country lane or cross a meadow without gaining revealing insight into the fascinating life of nature's furred and feathered folks. Literature held a new meaning for me; I regarded my books with a new awareness and whether I walked afoot with Borrow in Spain, travelled with Stevenson and his donkey in the Cevennes, or sat with Munthe at San Michele, I revelled in their thoughts, their observations,



Alan C. McKay

song. I began to understand that "the night has a thousand eyes; the day but one," and that under the keenness of the

the more because I, too, had learned to be about my business with seeing eyes and open heart.

This may seem far removed from India ; my retrospective mood may appear to be working in me like some enchantment, blinding me to my present purpose, but I think we shall find it is not so.

In Canadian backwoods Stewart Edward White floats his birch-bark canoe on narrow, tree-hidden waterways and day by day ventures into the beckoning forests and lakes of his beautiful country ; Cherry Kearton tells us of his "Island of Penguins" almost within Antarctic circles ; John Still makes vivid for us "The Jungle Tide" of Ceylon. Captain Kingdon Ward ventures into wild Tibet to garner a rare plant unknown to horticulture ; William Beebe descends half a mile into the ocean depths and describes to us fish 'ablaze with their full armour of iridescence', and glowing organisms to which science can attach no name. The world over, naturalists, lovers of the open air, are interpreting for us the wonders of nature.

Have *we* sufficient knowledge to appreciate their endeavours, to understand their words, to visualise the scenes they describe ?

Have *you*, young reader, any knowledge of nature ; have you passed on this knowledge to your comrades ? Or, having sprung from the soil, have you now discarded it, thrown off your inheritance, having eyes only for the glamorous city ? This is one of the many tragedies of India ; that young men born and bred in the villages have turned their backs upon the countryside, disdaining to plough the land and till the fields, because they imagine a Government Departmental post, or an office desk the peak of life's ambition. And now they walk the city streets, encumbered by useless degrees, turned away from one office door after another without employment, daily

losing pride in poverty, daily imposing an added burden on their families.

Such young men have sacrificed upon a false altar the inheritance that many a city-bound man would mortgage his soul to possess. India to me is not the India of the cities and towns, with their gleaming buildings and scorching streets, their raucous cries and penetrating odours ; it is the India of the ryot that I regard and for which I have great affection. Yet it is this India that is a closed book to most of you, and it is of this book that I am endeavouring to turn a page or two to-day.

It has been part of my duty to study the Indian boy. As a keen Scout officer I have come in contact with him from the early age of Cubbing to the advanced stage of Rovering. I have been with him in village and in city, in school and camp, I have yarned to him round the camp-fire, I have talked to him in my own bungalow and I have lectured to him in college-hall. I have come to know him, take him all in all, as well as I think it is possible for me in my present circumstances to do, and it seems to me that one of the most intense tragedies of the Indian boy is his complete unawareness and his entire disregard of nature and her phenomena. Why this should be so it is difficult to understand. The tropical nature of Eastern countries is a source of unending wonderment to Western eyes ; when in bountiful mood she is prodigal luxuriant excess ; yet if for a year she scorns us India cries out in dismay and famine.

The broad tendencies and functions are apprehended ; monsoon and flood, drought, harvest, the unrelenting sun, but the heart of nature, the face of nature, her little idiosyncracies and her numerous children are given scant attention. The Indian boy takes all for gran-

ted and is ungrateful for the wonders around him. His eyes are sightless, his ears deaf to all but human contacts, his nostrils so habituated to unglamorous smells that they miss the fragrance of the jungle trees and plants.

We can sense his lack of perceptivity to nature in his treatment of animals. Few Indian boys keep pets; if they do so the life of the pet is one of protracted misery. We have only to observe the unkempt dogs that yap and cringe, the pitiful, broken-winged birds that forget the smiling day and wide sky in heartless captivity; the cruelly fettered goats, the over-burdened donkeys, the mild-eyed, miserable bullocks; the emaciated, broken-down horses; the rabble of scraggy poultry that peck and scrape around the compound, to realise that the children of nature are not emancipated in India,

Kindness to animals is not inculcated as it should be in our Scout or School training. I question if our Scouters or our Teachers ever notice the cruelties perpetrated around them, or noticing, endeavour to mitigate them. I have yet to learn that Scouts and schoolboys are the zealous eyes of the S.P.C.A. detecting and reporting cases of flagrant cruelty, or that they themselves realise that nature although dumb is sentient. I would like to see a closer co-operation between the S.P.C.A. in India and Scouting and our Schools, the aims of the former more fully comprehended by our boys, whose practical assistance once invited could thereafter be supervised by Scouters and Teachers.

Have many Indian boys the flower sense, the love of delicate beauty and colouring of plant and flower, the delight in tending and cultivating, in treasuring

the earth's fairest fruit? How many boys know

"The kiss of the sun for pardon,
The song of the birds for mirth;
One is nearer God's heart in a garden
'Than anywhere else on earth.'"

A flower in bud or bloom, a cloud flung in grandeur across the sky, a ship coming up from the sea, a hovering kite, a wave breaking in rippling on a sandy beach, lotus flowers on a jungle pool—these things pass unnoticed. They are observed with the eyes, but the mind cannot entertain or apprehend them. They are there—parts of nature's profusion; there does not appear to be anything wonderful about them, let us pass on.

India has given the world a Sir J. C. Bose—but he stands alone. He preaches the wonders of nature and is acclaimed by the universe, yet the majority of the boys of his own country simply do not know what he is talking about.

The cultivation of the soil is regarded as work solely for illiterate and impoverished ryots. Manual labour in the fields is disdained by the collar-and-cuffs brigade, yet Robert Burns followed the plough, thus gaining his inspiration, Abraham Lincoln lived in a log cabin in the forest and chopped firewood, yet "Now he belongs to the ages." Instances could be adduced from nearly every country and race.

I would like to see a scheme initiated in India similar to that in Ceylon, where unemployed boys could be settled upon the land and taught the rudiments of husbandry. Given a little financial backing such a scheme would prove the salvation of many of our boys. Opposite my bungalow I have an apt illustration: a small compound of under an acre which is assiduously cultivated by an illiterate Indian family. It is skilfully irrigated by channels for which twice each day

bullocks raise water from the typical Indian well. In the early morning before the sun is up the family are at work, weeding, sowing, ploughing, harvesting, and week by week fresh crops of Indian vegetable are safely gathered in. The soil, I am sure, is overworked, undermanured and badly treated, yet I cannot but admire the spirit with which this

family perseveres. Possibly the return is little, yet they seem content. If they can do this work and support themselves, why should our young men not achieve a similar success? There is no indignity in labour; I envy these simple people their quiet task. There are hours when I would that I might sow with them and watch mighty Nature give the increase.

LITTLE THINGS

By A. P.

It is the little joys of life
That most appeal to me,
The little simple, happy things
That all may hear and see.

The sun and shadow on the trees,
The starlings on the grass,
The smell of lilac on the breeze
That greets me as I pass.

The splendour of the tulip bed,
The fragrance of the May;
The blue, blue sky above my head
The cuckoo—loud and gay.

The beauty of the orchard trees:
All decked in pink and white:
The drowsy murmur of the bees,
The heron's stately fight.

The spicy smell of lavender,
The music of the thrush,
The score of wee white butterflies
I counted on a bush.

The glory of the sunset sky
All rosy golden light
And as the daylight slowly dies,
The magic of the night.

The world is such a pleasant place,
So full of lovely things—
My heart is like a little bird
That sits—and sees—and sings.

The Appreciation of Literature

By DR. A. V. RAO, M.A., PH.D. (LOND), BAR-AT-LAW,

Department of English, Lucknow University

"Appreciation" for beginners in the study of literature, is a vague, mysterious, and awe-inspiring word. For some, appreciation means praise, even extravagant praise; this sense arises probably from the antithesis of the word "depreciation."



Dr. A. V. Rao

In fact, appreciation implies a number of things—perception, judgment, and most of all, estimation. Thus while it includes generous praise, it also allows fair criticism, however damaging in effect it becomes. In short, all appreciation is critical appraisal, and not just impassioned eulogy of the type we come across in farewell addresses and after-dinner speeches.

Arnold's famous dictum that all literature is a 'criticism of life' is not very helpful in our understanding of the function of criticism or the art of appreciation. If we give a narrow sense to

'criticism of life', it is certainly of very doubtful value. The widest meaning we could attach to 'criticism of life' would be in the words of Prof. Saintsbury, "passionate interpretation of any idea or image, any sensation or sentiment". Thus interpreted we realize that it is fundamentally 'an expression of life through the medium of language,' and grows directly out of life. Any work which helps us to understand literature is itself an interpretation of life and to that degree is *creative* work. All genuine appreciation is interpretation and exposition by inspired readers who have entered into the heart of things. It has thus not only the dry bones or skeleton of judicial and technical criticism, it has also the flesh and blood of lively and intuitive understanding of a great work of art. It probes deep into the emotions, experiences and ideas of the original writer, and is therefore impassioned understanding, not merely the cold and critical sentence of the impartial judge. Technical considerations and the laws of literary criticism are no doubt of real value as enabling us to be definite in our judgments, to clear the cobwebs of vagueness and obscurity. But they are not everything. We need the best of both—impassioned understanding and reasoned judgment. We need the Mathew Arnolds and the Samuel Johnsons as much as the Hazlitts and the Swinburnes. To the ordinary reader, the latter have greater appeal and rightly. The critic as interpreter will always have a wider audience than the critic as judge. The latter will appeal to the 'select few' who have passed the stage of enthusiastic appreciation, and enter the realm of

scientific investigation, inductive reasoning, and historical and technical criticism.

The common reader will ask—'Why is appreciation at all necessary?' Why not read not books much as sheep graze on the meadows, why not browse at our sweet will in the pleasant domain of literature? A tempting proposal indeed, and not unwise in the earlier stages of a student's career, but such a care-free attitude is harmful in the end. In the first place, we gradually tend to consider everything as grist for our voracious will. Reading becomes an automatic habit like addiction to drugs. We are no longer able to distinguish between 'books of the hour' and 'books of all time', though he would be presumptuous indeed who would take 'all time' literally. We gradually allow ourselves to neglect the choice of books—selection is an effort and we are content with third-rate writers of the moment. We slowly and unconsciously eliminate from our reading list the great inspiring classics of the past, to say nothing of the master minds and more thoughtful writers of our own generation. We yield to the drug and are satiate with the Conan Doyles, the Marie Corellis, and the Edgar Wallaces. The masterpieces of a Hardy, a Galsworthy, a Shaw or a Bennett remain unread. Equally insidious is the prevailing tendency to remain satisfied with magazines and journals, even though the best of them contain contributions from the great writers of to-day. Shaw remarked once that the education of the average Englishman after the school-leaving age, fifteen or sixteen, is confined to the breakfast paper. The temporary and the superficial, the thrill of the passing moments, have their own claim and fascination but can we really rest content with them?

These perils arise from the neglect of the corollary of all good reading—'appre-

ciation.' The faculty of appreciation must be gradually developed once a student leaves the High School stage. Reading is an art that gives men delight, solace and recreation, and thoughtlessness in reading is an offence to the soul.

I hope I have not frightened young men away from books. Appreciation, at its simplest and best, is 'understanding' penetrating to the heart of a book or an author and it is an organic process that should rightly go on side by side with all intelligent reading. For students burdened with 'texts' there are two ways of approach—the right way and the wrong way. Taking the latter first, the conventional way of reading introductions and summaries at the start, of following up allusions and references as he goes on reading is the easiest way to make a student hate Literature. The right way and the only possible one is to insist that he should first read the original work for its own sake, his attention untrammelled by 'Introductions' and 'Notes'. When all is said and done, we must realize that Shakespeare did not write *Hamlet* in order that one day thousands of students in Bombay or Calcutta should sweat and groan under the burden of endless commentaries, critical analyses and introductions. *Hamlet* is a vital enduring drama, first and last. It is only an accident that it is a 'prescribed text'. The 'text' idea is a ghost that must be exorcised from the minds of all students of literature. It is a frightful incubus as malignant as the 'examination bogey'.

We must give every young man a chance to understand things for himself, to allow his imagination to catch fire from the inspired writings of great thinkers and poets, so that he may have a glimmer at least of independent appreciation realized by *himself*. If after that, he goes to Bradley or Raleigh, Saintsbury or Arnold, he will not have done

badly, for the foundation, is there. Shakespeare first, the critics next, however eminent they are. The greatest critic must be there to confirm our ideas or enlarge our own conceptions. Critical estimates must be read only after we have arrived at our own conclusions first, however puerile or vague or unsatisfactory they are in the beginning. Critics must not lead us by the nose, as so often we allow them to. The students of literature in our Universities are not to blame for their general inability to cultivate independent opinions. The fault lies with a system in which so often great store is set by lengthy criticism of the elaborate laboratory apparatus or dissection table type. No student should bother himself with dates and sources, internal and external evidence, etc., at the first and even the second reading of a play. The great classics of literature deal with supreme insight, understanding and force with the abiding joys and sorrows, emotions and passions and thoughts and ideas of millions of men and women through the ages. Far more essential is it for everyone first to enter into this vast store-house of human experience and of the fruits of man's soaring imagination than to burden himself with dry-as-dust facts and dates. Literature is born of life, and we must be confronted first with life—not its shadow.

Once this has been achieved we must pause to consider what the enduring qualities the classic we read possesses or from what points of view we can assess its value or in what ways we can arrive at a critical appraisal of its worth.

The conventional approach of literary criticism—the division into matter and substance, manner and style—is not to be despised, and is generally safe and useful. Under matter and substance, one may include plot, action, central idea, charac-

terization, background and atmosphere, philosophy of life etc. Further subdivisions under each of these heads lead us to detailed criticism. General appreciation will gradually and insensibly crystallize round the two main divisions—substance and style. From general appreciation to inductive criticism, historical criticism, textual criticism, etc. is a long and laborious path, which generally advanced students of literature pursue.

Inevitably the reading of great books leads us to other avenues of exploration. At times, we are engrossed by the personality of the writer, and we delve deep into it. No one who reads Byron or Shelley, Lamb or Hazlitt can fail to be lured to the personality of these dominant figures of the Romantic period. Often it is the social scene that interests us, not the writer himself—the highways and taverns of Eighteenth century England in Fielding's Joseph Andrews, the Pickwickian England of Dickens, or the Plebeian London of Ben Jonson's *Bartholomew Fair*. Again a central idea, a philosophy of life, may dominate our mind—for example, when we read the works of Wells, or Hardy, or Shaw. The appeal of great literature is thus manifold and unless we develop the faculty of sight appreciation, education is in vain, and no education is complete without a study of literature. I cannot conclude this essay better than with a quotation from a famous address by John Morley.

"Literature consists of all the books—and they are not so many—where moral truth and human passion are touched with a certain largeness, sanity, and alteration of form. My notion of the literary student is one who through books explores the strange voyages of man's moral reason, the impulses of the human heart, the chances and changes that have overtaken human ideals of virtue and happiness, of conduct and manners, and

the shifting fortunes of great conceptions of truth and virtue. Poets, dramatists, humorists, satirists, masters of fiction, the great preachers, the character-writers, the maxim-writers, the great political orators—they are all literature in so far as they teach us to know man and to know human nature. This is what makes litera-

ture, rightly sifted and selected—and rightly studied, not the mere elegant trifling that it is so often and so erroneously supposed to be, but a proper instrument for a systematic training of the imagination and sympathies, and of a genial and varied moral sensibility."

TIT-BITS

More often than not the dining-room is the ante-room to the hospital.

Loneliness is a form of torture from which none can hope wholly to escape.

The best shows are always those we do not attend, and it is the parties we don't go to where they have the good times.

A particularly good workman always seems to have a particularly good job.

A nuisance is anything that you detest and other people probably adore.

It has been said that a workhouse is a terminus for third-class passengers.

Dyspepsia is the punishment of prosperity.

Figures are instruments given to us to conceal the true state of our affairs.

Many a man has been robbed of undying fame because he did not die soon enough.

A son usually finishes college and his father at about the same time.

The Feminist Movement in China

By "COMRADE"

Among the many recent changes in China, none is more startling or full of promise than the new rights and freedom of women.

Twenty-five years ago they had no life outside their homes. One never saw a Chinese woman in the streets, except servants going to market, sing-song girls in rickshaws going from tea-house to tea-house, and sometimes a tightly shut brougham containing ladies on their way to tea with friends.

But now one sees them every-where—bright, pretty girls, with charming manners, going about in twos and threes, in shops, trams and cinemas, playing tennis, even driving their own motor-cars. They enter into all occupations and hold their own ably with men.

China never practised purdah as India does. In primitive days it was the ancestress of a Chinese clan, not the ancestor, who received worship.

There are several distinguished blue-stockings in Chinese history. In the second century A. D. the Lady Pan Ch'ao, left a widow at 15, rose to become Court historian with a title of Mistress of Poetry, Eloquence and History, and wrote a book of "Lessons for the Female Sex," which had a tremendous vogue.

But these were the exceptions. In general, girls had no education and no rights. Everything was for the sons. A girl was kept entirely in the background; her marriage was arranged for her by professional match-makers; she never saw her husband till after the wedding; however well one knew a Chinese he never introduced one to his wife or daughters; he could divorce her as he pleased but she could not divorce him; and when she died he was not even obliged to attend her funeral.

The change began, like so many others, in mission schools. By 1900 a few girls were timidly going abroad to study.

Now there are hundreds of Chinese girls in British, American and French Universities and colleges for girls all over China.



A fashionable young Chinese girl in her riding costume

One of the best-known women in China is the grand-daughter of the famous Viceroy T'eng Kuofan, educated at Blackheath High

School and Westfield College, who has devoted all her life and fortune to building and managing a girls' college at Changsha, in Central China. It was sacked and burnt by Communists in 1930 (luckily the girls escaped first), but Miss Tseng has built it up again.

Another very well-known lady is Miss Soumi Cheng, a barrister of Paris, a formidable plender she dominates the judges and never loses a case.



Chinese girls in London listening to a lecture at China House, along with Chinese boys

Besides teachers and nurses, there are Chinese lady doctors, bankers, and civil servants. One of the latter, Miss Liu Manchin, employed in a Nanking Government office, actually went to Tibet (an appalling journey even for a man) negotiated a treaty with the Dalai Lama and returned in triumph.

Girls first came out in public in the Revolution of 1911, formed themselves into Amazon and "Dare-to-Die" Corps to fight the Manchus (though I never heard that they did any fighting), preached free love and "companionate marriages" and generally scandalised their elders.

But these wild ideas gradually subsided. Out of them grew a general belief that girls have rights as well as boys.

Schools for girls are demanded everywhere.

More and more girls are claiming the right to choose their own husbands.

Few years ago the Nationalist Government passed a law giving girls equal rights with their brothers in their parents' estates. And Chinese wives now have the right to divorce.

The Charming New Women

There are some wild women. Among Communists shot or strangled in recent years have been not a few girls. *A lady pirate was the terror of the China Sea in 1929.* There have been plenty of women bandits. I remember the story of one who kidnapped a young farmer, fell in love with and married him, made peace with the district and settled down to "boss" it as despotically as she had "bossed" her band of outlaws. But in the main Western



Anna Mary Wong the famous Chinese film Star

education and freedom have had the happiest effects on Chinese girls. They are charming creatures, these new women of the far east.

They love dancing—even crusted old Peking abounds in dance halls and grannies sit at the sides applauding.

They love music; in the schools pupils almost fight each other for pianos.

Many of them are excellent athletes.

Of course China is very huge and slow to change. But everywhere girls are joining in social work of all kinds, teaching, spreading notions of hygiene and cleanliness among the peasants.

Building for the Future

What a difference from the isolated girl with her tiny bound feet, of the past! What a change for the next generation!

Too often Western education produces very bad results among Chinese boys making them discontented, mutinous and prone to mob violence on the least excuse. But with the girls it is quite otherwise. One has often read what teachers write on the fairy transformation, after but a few months' schooling, of the plain, dull awkward new pupil of yesterday into the bright pretty, animated girl of to-day, whom it is a pleasure to know.



"Every Morning"



"Rural Innocence"

[Photos by--Pratapray P. Dave, Baroda]

The New Values in our National Program

By DR. D. PANT, B. COM., PH. D.,
Faculty of Commerce, Lucknow University



The object clause in the Memorandum of Association of the Congress & Co., (unlimited) should be the evolution of the Indian Nation. For this purpose, it should study our socio-economic cum political problems from the standpoints of India geographical and not British—and Indians ; and not Hindus, Mussalmans, etc. Further, it should honestly admit that our ills are mostly due to ourselves and a little to foreign domination.

Therefore, the first item in the agenda before the Lucknow Congress should be the fixation of the position of God. All of us—theists, atheists, agnostics,—agree that God is beyond mathematical interpretation and

that His business, is to promote life and not to throttle life as, by a queer inverted reasoning, we interpret His action here, Cf. Shahid-gunj affair.

The second item should pertain to the masses of India. Like an uncharted ocean, this Indian sea of humanity creates problems which baffle skilled navigators. It is clear that by pampering to the people nothing would be gained. The days of spoon-feeding are over and they must learn the art of feeding themselves. The activities of the Central and Provincial Governments and of the Congress would only end in a mirage if this question of all questions—irresponsible breeding—is not rightly tackled.

The third item should pertain to Harijan. The perpetual cry of uplift should be given up for nobody wants to be perennially uplifted. *Life moves in a see-saw motion.* Let the Harijans keep their eyes fixed on 1941. In that Census, they should enter themselves as 'Pandits' and come in line with the Brahmins without calling upon the Brahmins to recognise them as Brahmins. They should leave this matter to time and to their own properly co-ordinated activities. Large number of intelligentsia is on their side and they are sure to succeed if they cut out their inferiority complex.

We shout for equality with Europeans and pray for their recognition. Can a greater tragic farce be imagined? If we really desire equality with Europeans, then we should learn to depend upon ourselves. A bold defiance of Brahmins and an intensive program of merger will raise the status of the Harijans within five years. Not so the program of temple entry, for temples are jails for gods whom we fix up in cells and where we make them act as we would like them to act. *The real Temple is in us and not out of us.* Why not then cut out vain shibboleths and showy ritualistic observances?

The fourth item is the fixation of the position of women. Indian women should become real comrades of men by toning up their intellect. The new-fangled ideas borrowed on a large scale from the West must be tested in the flame of our culture and tradition before they are allowed to form an amalgam—the dross must be removed before the process of Indianisation is complete.

The women in India should wipe out the past—the tale of horror, atrocities, and perversities to which they were subjected in the name of God and the State. They should not lose their head over mushroom catch-words which grow over-night in the brains of the West. There is no such thing as sex-war for the two sexes by themselves are complementary—each incomplete by itself. Equality on a mathematical basis is neither feasible nor desirable. All that can be done and all that should be aimed at is the creation of free units uniting on the platform of India. Much of the rubs we hear about in Europe will disappear automatically.

The fifth item should relate to the economic development of India. If there is any

country to-day in God's own earth to adopt the principle of self-sufficiency, then India is pre-eminently suited for that experiment. Her vast resources as yet poorly tapped and poorly co-ordinated, her market, and her teeming millions leave no option to her but to join the mad policy feverishly followed by the tin-pot countries of Europe. "Indian goods have a lien on Indians"—let this be the *Dhruva* (polar) star of India.

Under the sixth item, "Any other business", let the Congress lift up its golden trumpet and proclaim to the living and the resurrected dead that time is no more and that every ounce of energy which can be mobilised by Indians should be mobilised and co-ordinated on the above lines with a view to make this country great, greater, still greater, and the greatest in the twentieth century.

Shall we? or shall we in the name of God or Moloch slice Indian Humanity into atomic and sub-atomic sections for the illusory kingdom to come?

The answer is either a sigh of relief or a shriek of pain.

ON CUSTOM

"To follow foolish precedents, and wink
With both our eyes, is easier than to think."
—*Cowper*

"Custom, 'tis true, a venerable tyrant
O'er servile man extends her blind dominion."
—*Thomson*

"The influence of custom is incalculable;
dress a boy as a man and he will at once
change his own conception of himself."
—*Bayle St. John*

"Can there be any greater dotage in the
world than for one to guide and direct his
courses by the sound of a bell, and not by his
own judgment."
—*Rabelais*

"Custom is the law of one description of
fools, and fashion of another; but the two
parties often clash—for precedent is the
legislator of the first, and novelty of the last.
Custom, therefore, looks to things that are
past and fashion to things that are present."
—*Colton*

"Custom is a violent and treacherous
school mistress. She, by little and little,
slyly and unperceived, slips in the foot of her
authority; but having by this gentle and
humble beginning with the benefit of time,
fixed and established it, she then unmasks a
furious and tyrannic countenance, against
which we have no more the courage or the
power so much as to lift up our eyes."
—*Montaigne*

Sir William Watson

By MISS MRINALINI BONNERJEE, M. A.,

Professor of English, Bethune College for Girls, Calcutta

The death of Sir William Watson has removed a great figure from the field of English Literature. It is a well-known fact that most poets are not appreciated during their lives. The world grudgingly acknowledges their merits when they have been dead for a considerable number of years. The closing years of the life of Sir William Watson were years of poverty and sorrow.



Miss Mrinalini Bonnerjee

It is perhaps not surprising that Sir William Watson did not attain much recognition when he was alive. He could never have been a "popular" poet. It was of course rumoured that he would have been made poet-laureate, had he not offended a certain very influential person by calling her "The woman with the serpent's tongue."

Sir William Watson was quite aware of the fact that he was not appreciated by the public. This is evident from his poem "Criticism".

There were three critics ; Slip and Slop
And Slapdash were their names ;
And all three said : "Your mission, Sir ?
Your message ? and your aims ?"

"Kind gentlemen, to tell the truth,
Nor colour fact with fable,
My chief concern is just to write
As well as I am able.

Mere honest work my mission is,
My message and my aim."
"A man of words", said Slip and Slop
And Slapdash said the same.

Watson was a great craftsman. He disliked anything that was done in a haphazard or careless manner. He admired Tennyson because he realised that he was a great master of form and style. He has paid a glowing tribute to him in "The Orgy on Parnassus." In this poem he attacks with considerable vehemence modern writers who have no respect for form and says that they can be compared very unfavourably with Tennyson whom they profess to deride. He writes :-

"Prosody gasps in your tortured numbers,
Your metres that writhe, your rhythms that
spraw
And you make him turn in his marble
slumbers,
The golden-tongued who outsings you all."

Every poem of Watson's is a perfect piece of workmanship. There is nothing unfinished and not a single jarring element in any work of his.

He has written sonnets, lyrics, political poems and epigrams in verse, and success has crowned all these efforts.

His series of sonnets "To Miranda" are well known. His song on April is so beautiful that one is tempted to quote the whole of it.

"April April
Laugh thy girlish laughter
Then the moment after
Weep thy girlish tears
April that mine ears
Like a lover greetest
If I could tell thee sweetest
All my hopes and fears.

April April
 Laugh thy golden laughter
 Then the moment after
 Weep thy golden tears—"

Of his political poems reference may be made to "To the Invincible Republic" and "On the conclusion of the peace between Russia and Japan."

Watson's epigrammatic verses are worthy of notice. The condensed and yet perfectly clear manner in which he gives utterance to his thoughts cannot fail to impress the reader. A typical example of his skill in this direction is to be found in the following four lines.

Think you, demoiselle demure,
 That to be cold is to be pure?
 Pure is the snow—till mixed with mire—
 But 'tis not half so pure as fire.

One of Watson's best known poems is

"Ode in May" in which he celebrates the union of the Sun with the Earth.

"A song in imitation of the Elizabethans" is another excellent poem illustrative of Watson's inimitable style.

"Sweetest sweets that Time has rifled
 Live anew on lyric tongue
 Tresses with which Paris trifled
 Lips to Antony's that clung.
 These surrender not their rose
 Nor their golden puissance those".

It is evident that Watson never once departed from the high standard which he had set himself. His life on earth here was not a very happy one, but if poets are entitled to a special life after death it is certain that Watson's claim to a good place among the devotees of the Muse of Poetry will be fully recognised as he is worthy to rank with any of the Great writers of English—ancient or modern.



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Watches

Everest and the Tragedy of Mallory

By K. C. PHILIP, M.A.,

(New Delhi)

Mr. Hugh Rutledge, late of the Indian Civil Service is now on his way to Everest as leader of a strong party of mountaineers to make yet another bid on its summit. This is Mr. Rutledge's second attempt and the fifth in the series of expeditions to scale the summit of the highest mountain in the world. His first attempt was in 1933 when three men in his party—Wynn Harris, Shipton and Smythe—reached above 28,000 feet, the highest any man has climbed. It is unnecessary to dwell upon this expedition since its memories are still fresh within us. Let us now wish Mr. Rutledge and his party all success in the present enterprise. But whether he succeeds or not, can one forget the earlier achievements of Mallory and the poignant tale of his disappearance with Irvine just on the verge of success—or was it after they had reached their goal?

George Leigh Mallory took part in all the three expeditions to scale Everest organised by the Royal Geographical Society and the Alpine Club between 1920 and 1924. He was easily the best mountaineer of his day. A school master by profession and an artist by instinct, his enthusiasm for mountaineering was amazing. He was the moving force in all the three expeditions.

The first expedition took place in 1920. It was sent out only for reconnaissance, to find a feasible way to the summit. The difficulties in their way were many. They had to contend against blizzards, avalanches, cold, etc. But the worst of all was inexperience of the regions to be negotiated. But Mallory

and his party did not flinch. At last, Mallory discovered the North Col (22,000 feet) after a perilous climb on ice. This proved to be the best way to the summit. The object for which the expedition started was thus achieved, thanks to Mallory.

Encouraged by this success, another expedition was sent in the following year with the definite object of scaling Everest. Mallory was of course in the fore front of the party. This time, he had the able assistance of Dr. T. H. Somervell, till lately of the Mission Hospital, Nagercoil. His enthusiasm and skill in mountaineering were no whit less than that of Mallory. Besides, he was gifted with a healthy cheerfulness which Mallory could hardly boast of. Together they negotiated the North Col, about 600 ft. of which is a vertical ice wall on which avalanches and tearing winds played perpetual havoc. The two men with Norton and Morsehead, two other members of the party, were able to climb up to about 27,000 ft. but no further, for exhaustion and unfavourable weather conditions forced them back to their Base Camp.

While thus retreating, Mallory saved the lives of his companions from certain disaster. The four were roped together while descending, when the foremost man slipped and fell dragging two others with him. The next instant, Mallory saw his friends swinging in mid air. Instinctively, he struck his ice axe deep in the ice and winding the rope on the handle drew them up to safety.

Another attempt of Mallory and Somervell on the summit ended in disa-

ster. An avalanche swept them off on the cliff below the North Col. The two managed to extricate themselves with bruises, but seven porters perished hundreds of feet below. This put an end to the activities of the second expedition.

Undaunted by the calamity, Mallory again set out in another expedition to Everest. This was in 1924. It was the most tragic of all the expeditions. Unfortunately this time, Mallory spent much of his energies in setting up the lower camps under exceptionally bad weather conditions. And the rescue of the porters below the North Col completed the physical exhaustion of the best man of the party even before regular climbing had started.

The rescue of the four porters is perhaps the most outstanding feat in the history of Everest climbing and certainly the most sensational. The dangerous position of the vertical ice cliff below the North Col has already been mentioned. Above this cliff four porters were stranded for two days with no proper food and shelter. Certain death was before them. Norton, the leader of the expedition held it his duty to rescue the unfortunate men at any cost. He was joined by Mallory and Somervell, the pick of the party. They were risking their own lives, but dictates of duty had to be obeyed. How Dr. Somervell climbed the steep ice wall and rescued the porters with the help of Norton and Mallory would all read like a fairy tale. It was an act of great heroism, but the health of the three men suffered badly on account of this exertion, which partly accounted for the failure of the expedition.

Mallory now rested for a time, but

soon he was again on the mountain with Crawford another climber. The two reached about 26,000 feet, but then trouble came from an unexpected quarter. The porters failed them. The two men had no other go but to retreat to the Base Camp utterly disappointed.

Still Mallory did not lose heart. In the Camp he arranged with Andrew Irvine, the youngest member of the party for yet another attempt to reach the summit, this time with an apparatus for inhaling oxygen. Mallory had never used this before. It was heavy and cumbersome; it was an hindrance to quick motion; it could not be relied on in an emergency. Mallory has also been criticised in choosing Irvine, instead of Odell another and a better experienced climber. Mallory however acted quickly, and in two days march, he had reached about 27,000 feet. The weather was favourable and the whole outlook was most optimistic as Mallory himself reported to his party below. Who could imagine that Mallory and Irvine were so near to disaster. Odell who was following them a day late saw them with his field glass at about one o'clock in the day 'going strong'. They were then about 600 feet below the summit. It was only for a few seconds; suddenly a mist enveloped the two climbers and when it cleared, there was no trace of them. This was the last seen of Mallory and Irvine. What their fate was and whether they reached the summit of Everest or not will always remain a matter for conjecture. It is however considered likely that the two men reached the top, and in their descent met with some fatal accident. Thus ended one chapter in the history of Everest climbing.

My Husband's First Profession

By "SUKUMARI"

Mind you, it was my fault, in a way. I ought not have insisted on my husband Balu, to find a profession. He had his university degree, but no where could he get a job. How long was he to live unemployed? And I insisted him to find a profession no matter what it be.

I had been to my father's place for a week. And when I got home back Balu came to meet me.

"Gracious!" I said to him. "What is wrong with your face?"

It is not much of a face at the best of times, if you follow me. Plain but wholesome if you know what I mean, like oatmeal biscuits. But now it was all swollen up on one side with a bump the size of a one-anna-Rosagoola.

Pretty comical it looked.

"What is it dear?, If that is a gumboil" I said "it would win a prize at any show."

"It is not gumboil" said Balu looking sheepish. "As a matter of fact I have already begun a new profession and this is the first stage of it." He said with an air of pride.

"What profession, to begin with a swollen face! Have you offered yourself for being experimented upon by medical research workers".

"Matter of fact" said Balu coughing "I have been stung by a bee"

"I didn't know there were any bees around here". "There weren't said Balu, "till I imported them".

"Till you.....Here!" I said fearing the worst. "What have you been up to now?"

Well you could have knocked me down with a feather bolster when he pointed to the window and I saw a beehive in our back

garden. I always think beehives are silly looking things and this one looked sillier than most sitting there in a corner on an upturned bucket.

"I got them cheap from a man at Behala. He is moving into a flat and you can't keep bees in a flat. And he said, it was the best profession for an educated man, without much capital. An honourable one too!"

"What makes you think you can keep bees here?" I said.

"Why didn't you buy a herd of cows or some poultry or something that is more useful." "Ah, but bees pay for themselves in no time", said Balu, "Honey, see. We can drink a lot and yet we'll save two pots a week—and the market price is Rs. 25 per pot. Think of it—every week Rs. 50 and Rs. 200/- in a month. Dear, we can own a motor car for ourselves."

"Just as a point of interest," I said keeping wonderfully calm, all things considered, "what do you know about bees? Do you know what they feed on—apart from your face?"

"What do you think they feed on—Sausages and Fish?" said Balu. "Bees feed on flowers, of course."

"Then they will have a long walk to their meals," I said "because there aren't any flowers near about. Oh, well—what is the use of talking. It's done now, you have chosen a very excellent profession. I wash my hands of it. From now on it's your funeral."

Well, that shows there is many a true word spoken in jest because it nearly was. Nothing happened that day, except that I did not at all step into the back garden. Take it from me, a lot of loose bees are uncomfortable things to have outside your kitchen

window, even if they are the life-giving friends of your graduate husband; and those bees of Balu didn't look too kind hearted to me. Mostly they stayed inside the hive and sulked but there were a few of them crawling about outside in a rheumatically sort of way.

"If you ask me" I said to Balu, when he came home that afternoon "they are home sick. And so would you be, if your house was stuck on a bucket."

"Oh, they will soon shake down!" said Balu. "very adaptable, bees are. Presently they'll hear the call of the wild and go out and get some honey. There—what did I tell you?"

Because just then two or three bees jumped off the hive and went bumbling away into the distance and then one or two more and so on. "Well, that is O. K. by me" I said. "The less they hang around here, the better I'll like it. Do you think they'll ever come back?"

"Their nose knows!" said Balu "cunning little devils! We'll soon be getting results now."

He wasn't far wrong, at that because it wasn't more than twenty minutes later that Sabita Debi, our neighbour got stung. She got stung on the face and when she put it over the fence, I thought at first I'd got them again. You couldn't call Sabita a thing of beauty at any time, although she wears rich Sarees and now you could have scared crows with her. All swollen up, she was, like Balu, only she wasn't being so philosophical about it.

"Hey!" she said to me "Look at my face!"

"Must I?" I said "My word, that is pimple!" She began to pour out all sorts of abusive language. "I've been stung by one of your blooming bees!"

"Well, I am sure I'm very sorry. Still, what is done is done."

"You will hear more of this!" said Sabita. "People that don't know how to control their bees should not have any bees at all!"

At this another bee appeared on the scene and send me and Sabita driving into our rooms.

I didn't feel too pleased about this new profession. It lets you down socially when your bees take to stinging the neighbours even when some of them need stinging, so to speak. I didn't feel so much about Sabita, because I'd sooner live next door to a warthog any day, but I did feel a bit upset when the bees got at Suniti Rani.

Twice they got her coming and going: once on the neck and once on the nose. You can't blame them, really because there is enough of Suniti Rani to make three ordinary women and she must be an awful temptation to a bee that is keen on its work.

"I am sure I'm very sorry" I told her. "That is the worst of bees they don't seem to be able to tell the sheep from the goats, if you follow me. I will speak to my husband pretty sharply when he comes in. He has just gone out to buy a bee-book."

Well, Suniti Rani stood there a little longer and then she went off not quite pleased with the whole situation. When Balu came in, presently I gave him a piece of my mind.

"Those bees of yours" I said, "are ruining me socially. Before you go to bed to night you will kindly make sure they are all in the hive and then lock them in."

How can I tell if they are all in?" He said.

"Don't you know how many there are?" I asked.

"Do you expect me to count them?" Said Balu.

"Why not?" I said, "If they were sheep you would do it twice."

Well, I could not get him to count them all, but I did make him go out and give them a final look-over. He put on a pair of gloves and a hat like a meat-safe that he had bought that day: and even then he managed to get stung in four places, all different. From the way he carried on you would have thought he'd been gnawed by an elephant. And it was while he was running

off from his *new profession* that the accident happened.

It was Sumiti Rani's cat that did it. It jumped suddenly over the fence like a rocket, landed slap on the bee hive and upset it and next minute the air was full of bees and Balu was making for the house as if communal trouble had started in the city. Luckily, I saw it happen, so I had all the windows shut in no time.

"Well" I said to Balu, when he jumped inside and slammed the door. "I hope you are satisfied now. Your new profession is bringing results. If there is a man, woman or child in this neighbourhood who is not stung in seven places by tomorrow, I will turn into a man."

"It will be all right" said Balu. "They'll go off presently and swarm somewhere, and then we'll just go after them and fetch them back."

It didn't work out quite as easy as that, though. Those dratted bees hung about the garden for quite a while buzzing like mad and looking madder; but eventually they got together and went wambling off into the *Unknown* as our poets say.

"Quick" said I and in a moment Balu jumped out and ran after.

Although I disliked the whole idea, it wasn't proper that I should not show

sympathy for my poor husband who was following his first profession. I followed him.

And the first person he met outside in the street was old Nripen. "Hey!" said Balu. "Have you seen a lot of bees?"

"Well," said old Nripen, thinking it over, "I wouldn't like to say I've seen a lot. My maternal uncle used to keep a few 25 years back, and, of course, I have seen them now and again. But—" "No, No!" said Balu rather agitated. "I mean my bees! They have just gone off to swarm somewhere." "Oh, those!" said old Nripen. "No, I haven't seen them. But there is a commotion of some sort going on in the North road and people running about and slapping themselves all over. You might have a look down there."

Well, that's where we found them—swarming on a lamp-post and holding up the traffic for miles in all directions, besides stinging all and sundry. If you could have heard some of the things those people said about Balu, you would have committed suicide and the police weren't any too affable, either because bees don't care if they sting a policeman or not.

In the end my husband decided to abandon this new profession and enter another one.



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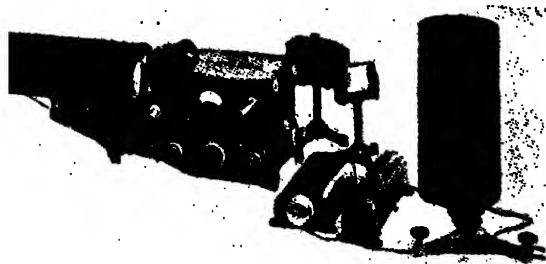
General Knowledge

What is a "Blue Stocking"

It is a term humorously applied to women with literary leanings. The original Blue Stockings were members of a club which met in Paris in the seventeenth century. All the members—both the men and the women—wore blue stockings to indicate their connection with the club.

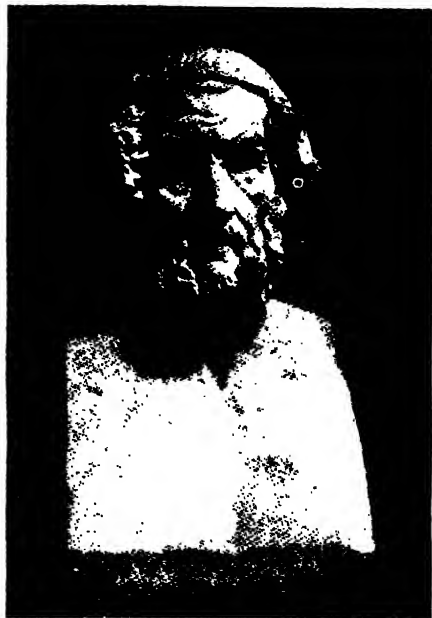
About 1760 a Mrs. Elizabeth Montagu decided to imitate the Parisian organisation and gathered a circle of women writers at her Mayfair home in London. They, too, wore these distinguishing blue stockings.

A Colorimeter



This is an apparatus for measuring the precise hue, purity and brightness of colour. The principle of the type of instrument shown involves the prismatic focusing on to a single area of three separate beams of light passing through slits from a continuous spectrum. The resulting patch of pure spectral colour may be matched with the colour for the test by manipulating the slits.

Homer



Homer, the reputed author of the Iliad and the Odyssey lived at a period variously placed between 1200 and 850 B.C. Seven cities claimed the honour of having been his birth place, but no facts of his life are certainly known and it is still a matter of dispute whether he was an European or an Asiatic Greek. This bust is in the National Museum, Naples.

Who first discovered Printing ?

Long before Britain could lay claim to being a civilised country a form of printing was known to the Chinese, and was practised generally in China about the sixth century. The Chinese printed from blocks of wood, upon which the characters were engraved. In Chinese printing each block of wood could only be used for a particular page, whilst in printing from movable type as we do nowadays, the sets of letters forming each page may be distributed and set up again to form quite another page of matter, and this may be done over and over again, until the type becomes worn out.

Who first discovered how to print from movable Type ?—It is said that this discovery was made by John Gutenberg, a German. He first formed the idea of cutting out the individual letters in wood and threading them on wire in the required order ; and then later he, in conjunction with his partner, called Fust, used metal instead of wooden type. In a few years several printing presses were in use in various towns on the continent, but the art of printing had not yet found its way to England where it was introduced by caxton.

The Potala Lahasa



The famous palace of the Grand Lama of Tibet. It is about 900 feet in length and its gilded roofs are 400 feet above the plain. It is the seat of the head of Buddhism.

The Devil's Horn



This terrible African seed-pod lies in the grass with its horns curved upward. Grazing animals catch it in their nostrils which make them career madly about, thus scattering the seeds from the half opened case.

What Furniture was used in the Dining-rooms of the

Ancient Greeks and Romans ?

At meal-times couches were drawn around the tables. The men would take their meals reclining on these, although the ladies sat up-right. The tables were changed at each different course. What work a dinner-party must have entailed for the servants, who were all slaves, in those days ! and what a lengthy function even an ordinary home dinner must have been !

The Pariasaur



The alligator and crocodile of to-day seem already to be envisaged in this bygone reptile. Pariasaur's chief interest, however, is that he is believed to be an immediate link between mammals and the toad class of reptile. Though only 9 feet long he is one of the earliest known reptiles.

Heinrich Karl Marx



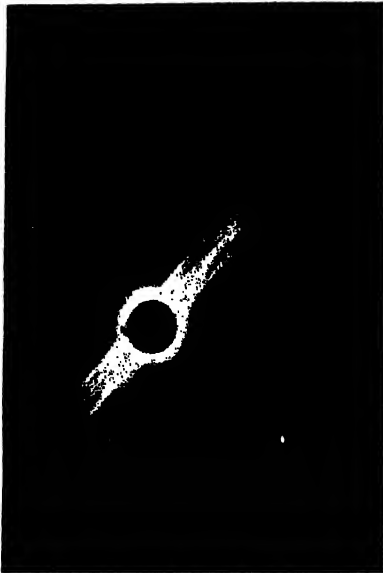
Karl Marx was born at Treves on 5th May, 1815. After the failure of the revolutionary movement in Germany he settled in London, where he died on March 14, 1883. In 1867 was published the first volume of Marx's work 'Capital' and two further volumes appeared after his death. Marx was a leading exponent of the materialist conception of history; he believed that historical development was based mainly on economic considerations.

How is an Eclipse of the Sun caused?

By the moon coming between the sun and the earth, thus cutting off more or less of its sunlight.

When a total eclipse of the sun takes place, the moon comes exactly between the sun and the earth, cutting off all the sun's light, and the sky is quite dark. In fact, it is so dark that hens go to roost, and sensitive flowers close their petals, thinking the night has come. The eclipse may last for a few minutes, and after it is over the sun shines once more, the hens wake up, and the flowers open their petals.

Savages are terribly afraid of the total eclipse of the sun, for they do not understand its cause. They think that some great monster is coming to swallow up the sun, and they imagine that by making a great noise they will be able to frighten him away: so they beat furiously on their drums, loudly blow their horns, and add to the general noise by shouting and wailing. When the dark body has passed away from the sun, they imagine their efforts have been successful and the monster has been frightened away. Many of you will have seen an eclipse.

A Solar Corona

The Corona is the halo of light seen around the sun during a total eclipse. It is actually a solar atmosphere and extends outwards for millions of miles. Normally it is circular, but its shape depends on the prevalence of sun-spots, which at their minimum produce the elongated effect shown here.

Fuji-Yama

Japan's sacred mountain Fuji-Yama rises to a height of over 12,000 feet. The last eruption occurred in 1707 and the volcanic cone may now be climbed to the summit. The low surrounding hills abound in thread-like waterfalls.

Colour

Where does Colour come from? Colour comes from the sunlight; it is in the sunshine before it is in the flowers. All the colours of the rainbow are in the sunlight, and the rainbow shows what colours there are.

What are the Colours of the Rainbow? We generally say that the rainbow has seven colours—violet, indigo, blue, green, yellow, orange, red—and the initials of their names make a funny word, VIBGYOR. Sometimes you see these colours when the sunlight shines upon a cut-glass lustre or the beveled edge of a mirror. Drops of water in the raincloud and thick cut glass with slanting edges have the power of splitting up the white sunshine and showing what colours it is made of. All the multitude of colour-shades in all the sunlit world are made from these colours of the rainbow.

Why is the Rose red, the Violet blue, and the Lily White?

The sunlight comes to the flower with its bundle of colours, which are all the colours of the rainbow, and the flower chooses in what colour it will be dressed just as a fine lady does.

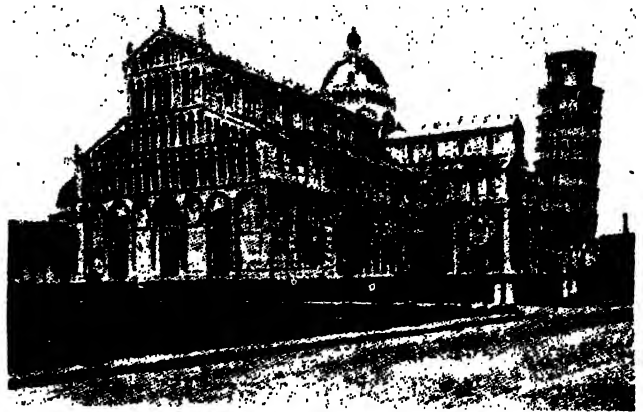
But how is the choice made? This is the answer: The rose takes to itself all the colours except red, which it sends back again as a ray of reflected light. When we see this ray coming from the rose, we say the rose is red. In the same way the violet returns the blue part of white light; and the lily, in its self-sacrificing purity, keeps no special colour for itself, but sends back all the colours. So we see that the lily is white.

The Human Ear



The human ear controls not only the hearing but to a large extent the sense of balance. There are 3 portions to it, outer, middle and inner. This picture shows a section across the "pinna" of the ear or the external portion which acts as a cup to catch sound.

Pisa Cathedral and Leaning Tower



This marble gothic Cathedral dates from 1063-1118 and far famous Leaning Tower—14 feet out of true—from A. D. 1174-1350. The Tower was not intended to lean but suffered shrinkage of the foundations during construction

Shintoism

It is the national religion of Japan. It teaches the worship of nature and reverence for the dead, and to it the Japanese owe their courage and that undying love for their country which will cause the meanest to lay down their lives unhesitatingly if by so doing they can benefit the homeland.

Flags

When were Flags first known? The origin of all flags is found in the "standards," or long poles surmounted by a carved figure of a bird or animal, called an "ensign," carried into battle

by the ancient Romans and Egyptians, these two words still surviving at the present day. The Roman ensign was an eagle, and this sign was found on many of the old imperial flags of continental countries, notably the standards of Germany, Russia, and Austria.

We do not know when the material flag was substituted for these carved emblems, but we read that when England was invaded by the Danes and Saxons they carried flags with representations respectively of an eagle and a white horse. These early flags were small and usually pointed, for it was not until the time of the Crusades that the large rectangular flags which are now in use were introduced.

Every country in the world has its distinctive flag, the colour and design of each having an intimate connection with some special event or events in the nation's history ; so that the study of these emblems is very interesting indeed.

Buddha of Pegu



The Accidental discovery of this huge figure in a Burmese forest is one of the great modern romances of the East. The Buddha is 180 feet long and 147 feet high.

—:—:—:—

Cardinal Newman



John Henry Newman was born in London, February, 21, 1801. A scholar, of Trinity College, Oxford and Fellow of Oriel, he became vicar of St. Mary's Oxford. He was a prominent member of the Oxford movement. He was received into the Catholic Church in 1845 and created a Cardinal in 1879. He founded the Oratory now at Edgbaston and in 1850, the London Oratory. He died at Edgbaston in 1890.

Who Enabled the Blind to Read?

How a terrible personal affliction can sometimes prove a blessing to generations of afflicted people is shown by the life-story of Louis Braille. Born in France in 1809, he made it possible for blind people to read books and music.

Animal Life In The Coal Age



A restoration drawing of the five members of the new tribe whose remains have been found in the coal measures of the Perinian Period. The conspicuous feature is the eyes, which in each case are right on the top of the flat head.

Marriage In Abyssinia



In Abyssinia part of the marriage ceremony consists of the bridegroom seizing the bride and running off with her to his own house.

Albert Einstein



Prof. Einstein was born of Jewish parentage at Ulm, in Germany, March 14, 1879. He went to school in Munich until his family moved to Italy when the son joined the Cantonschule at Aarau in Switzerland, and later (1896-1900) supported himself by teaching mathematics and physics at the polytechnic school of Zurich. In 1901 Einstein became naturalised as a Swiss and was appointed examiner of patents at Berne and subsequently took the Ph. D. degree at Zurich University. In 1903 he evolved the theory of his "Special" form of relativity. In 1911 he became professor of Physics at Prague, and in 1914 joined the Academy of Science at Berlin. It was in 1915 that he made his sensational explanation of gravitational attraction which was crowned with triumphant confirmation by the British solar eclipse expedition of 1919.

New Books at a Glance

This Torch of Freedom

By the Rt. Hon. Stanley Baldwin

(Hodder and Stoughton. 12s. 6d.)

This book is a collection of Addresses delivered by the Prime Minister at various dates between 1928 and the present upon a wide variety of subjects. They are political only in the sense that nothing exists which is not embraced by politics. In them may be found the secret of Mr. Baldwin's peculiar position among his countrymen. With bewildering and bewildered self-confidence he emerges from crisis after crisis, any one of which would destroy an ordinary politician. Yet whenever he addresses a series of 'non-political' observations to an audience large or small, a dinner-party or the huge unseen audiences of wireless listeners, his skilful simplicity and manifest cultivation always impress his hearers and enlist their sympathy.

A puckish humour peeps out here and there as evidence of his completely English character. And a very careful examination of his style and his matter will enable them to understand how this curious mixture of casualness and carefulness, of artist and yeoman, embodies his country's spirit and commands the affection of his fellow-countrymen.

The world since you were born

By Hebe Spaul

(Macmillan & Co. Calcutta 2s. 6d.)

Hebe Spaul in this interesting book gives a short history of recent years for

the junior readers. From a general survey of the world, he narrates the story of all the countries of Europe and Asia. A reading of this book gives the young student a good amount of information about the great events of the world in the present century as well as the progress of civilisation. Outstanding events from the Great War up to the Disarmament Conference of the League of Nations, are given in the book.

The author has taken pains to present historical facts in a most interesting manner so as to hold the attention of the young reader. It is really an admirable work that he has been able to compress in this small book interesting informations on every phase of life in every part of the world during the last 17 years. We have no doubt that the book will be highly useful to our students in the high schools to have a general knowledge about the world around them.

The World And Its Peoples

By E. R. Shearmur

(Macmillan & Co. Calcutta 1s. 6d.)

The popularity of this book has been proved by the simple fact that it has now entered the fourth edition. One of the most interesting branches of human study is Geography. Mr. Shearmur is senior Geography Master of West Ham School and he has presented the subject in a most interesting manner, showing the influence of nature upon man in the different parts of the world. He takes the young readers from one part of the world to the other from the forest to the

desert, from the equator to the poles. The book no doubt serves as a very useful preliminary to a detailed study of world geography.

Self-Help in English Composition

By Anthony Desmond (Macmillan & Co).

Mr. Anthony Desmond has been a teacher of the English language to Eastern Students. As such he has realised the great difficulties that the Indian students undergo in learning English composition.

This book has been specially written to aid the students and their teachers to detect errors in English composition.

It will be highly useful to students here, as the author has given a number of illustrations in the exercises showing the common errors in grammar and in the use of words.

We have no doubt that this book will prove to be highly useful to our high school students.

Studies in the History of the Sikhs

By Nahar Singh, M.A., (Model Electric Press, Lahore.)

In this small book Mr. Nahar Singh gives a bird's eye view of the important events of Sikh history between the years 1710 to 1753. Sikhs are a pious sect of Hindus who follow the precept of their first Guru or prophet Nanak who lived between 1469-1539. The Sikh Kingdom flourished in Northern India and even at the present day there are some Sikh Princes.

The author would have done well if he had given a short history of the growth

of the Sikh Power. That would have enabled the reader to follow the course of events given in the book.

The book under review gives a short history of the Sikh People. It is written in an interesting way and as he remarks in the preface, he has "purposely avoided unnecessary details and tiresome discussions".

The Romance of Co-operation

By K. C. Behl, (The Inland and Foreign Trading Co. Rs. 1/4/-).

In this interesting book, the author traces the history of the co-operative movement and shows how it could be developed in India. In the various chapters, he discusses the subject from different standpoints. We feel sure that this book should prove of use to all interested in co-operative movement.

Indian Constitutional Reform

Edited By Easwara Dutt, (The Twentieth Century Office, Allahabad, Re. 1/-).

This is a re-print of some of the articles on the Indian Constitutional Scheme that appeared in "The Twentieth Century". These articles are written by some of the prominent men who have taken an active part in the Round Table Conference. The Rt. Hon. Sir Tej Bahadur Sapru writes on the Constitutional Scheme while the Marquis of Lothian contributes an article under the heading "India under the new Constitution".

It will no doubt be an invaluable hand-book to all those interested in the new constitution of India.

MERE LAUGHTER



When the Zeebra laughs

The editor of a paper in a small American town, moved to indignation at what he considered the unfair placing of certain municipal contracts, headed an article: "Half the City Council are Crooks."

Threatened with a libel action he consented to withdraw the suggestion contained in the headline. In his next issue a revised headline appeared: "Half the City Council are not Crooks."

A candidate addressing his constituency was surprised by a voice which, calling from the back of the hall, said: "Well, I don't care what you say, I wouldn't vote for you if you were the angel Gabriel."

Came the reply: "If I were the angel Gabriel, you wouldn't be in my constituency."

Exasperated teacher (to dull class): "Now, children, if the donkey's head points to the north, where does his tail point to?"

Small boy (bravely): "To the ground, miss."

A Jew visited a village in Scotland and found there was only one church. He asked the vergers: "Do all denominations worship at this one church?"

"Yes," said the vergers.

"How do you manage?"

"Oh," said the vergers, "the Catholics, hold their service at nine o'clock, the Presbyterians theirs at ten o'clock, the Methodists theirs at eleven o'clock, and the Baptists theirs at twelve."

"And what about the Jews?"

"Oh," replied the vergers, "they hold the mortgage."

"An elderly woman walked into the Bank of England and presented a parcel of loan coupons.

"Is this for conversion or redemption, madam?" asked the official.

"Young man," was the reply "is this the Bank of England or the Church of England?"

At a dinner party an M.L.A. was seated next to a strong-minded woman who personified the expressive if somewhat vulgar adage of having "more jaw than judgment."

After badgering him beyond the limit of his patience about several political questions, she remarked: "And there is the (Child marriage) question. Why does not the Government adopt a far more vigorous policy? What, for example, are you waiting for now?"

At the present moment, madam," replied the M.L.A. quietly, "I'm waiting for the potatoes."

Two little girls were discussing a fancy-dress dance.

"I'm going as Joan of Arc, Maid of Orleans," said one.

"That's funny," replied her companion. "My brother's going as Noah's Ark, made of cardboard."

Mother "What on earth are you boys making such a row about? You've been playing at soldiers all the morning, and have been as good as gold. What's the matter?"

Tommy: "Well, you see, we're playing at Disarmament Conference now."

Notes and Comments

HOLIDAYS

After an year's hard work the student has his holidays. He must make it a point to enjoy it thoroughly.

The usual way in which an Indian student spends his holidays is deplorable. If he remains in town he lazes about, hanging around streets and parks, drinking a lot more vile tea that thoroughly upsets his digestive system, smoking many more cheap cigarettes that completely ruins his throat and lungs, and visiting a large number of cinemas that simply knocks his wholesome and clean mind sideways. If he leaves town it is under parental instructions to pay a duty visit to some rich relations with undeveloped mind, indisciplined hours and enlarged spleen. Poor relations who might take better care of you, keep you better company and give you more wholesome and less indigestible food to eat are of course avoided. The net result of all this is, the student comes back to the college thoroughly faded, his body unrelaxed and his mind stale. That freshness and enthusiasm that should mark the return from holidays are not there.

Holidays are as important in the students' formative life as the hard days spent in the class-rooms. The essence of a holiday is change. If he utilises his holidays in a healthy manner, he will come back to the school or college, refreshed in body and mind.

Picnics, educational tours and holiday camps are all highly enjoyable. A holiday camp in the country parts has the greatest attraction.

There is another very useful and educative form of spending a holiday—working for hire. It needs "guts" to use a rather expressive slang. Go out and seek work, any kind of work, especially manual work. In these days of unemployment we would not advise students to seek such work as might displace the regular labour force. Take service in a workshop, say as a helper to a mechanic. Boys! it will be a tremendous experience—carrying heavy iron things about in greasy shirt and a dripping half-pant. But you will learn how to work and its discipline. If your parents are lucky enough to own shops or little workshops you can ask your father or uncle to take you on as a temporary hand and pay you what just they think you are worth. It will be a training and a preparation. Some of you will be surprised to see what little money value your parents would place on you in the beginning.

Volunteering for charitable, social and educational work is yet another very fruitful and highly commendable method of spending holidays. There are free night schools for the lower classes, hospitals, dispensaries, orphanages, etc., where your little services would be very welcome and greatly appreciated. You will learn there how you can serve the less fortunate section of your brethren. You would be brought into direct contact with the problems of life facing a great section of the population. It will set you thinking in new direction, in terms of new social values.

CONSIDERATION FOR OTHERS

When that American propagandist Miss Katherine Mayo presented India as "a sick man growing weaker, dying body and brain of a disease that only himself can cure", we took up cudgels against her and published volumes exposing American sins and extolling Indian virtues. We yield to no one in abhorrence of Miss Mayo's undesirable generalisation and falsehoods. But before we accept the simple view that we are on the side of progress and virtue it is worth while to consider some of the simple aspects in our social and national life.

It is not necessary to go into a detailed discussion of the existing evils in our social life. But, frankly we have to admit that there are many aspects of life, which we have to improve.

Whatever may have been our past, we cannot ignore the simple and obvious fact that we are today becoming less considerate to our neighbours. A solution of all communal and caste troubles can be achieved sooner if our young men and women learn from their early age to respect the feelings of their neighbours. The more serious questions like killing

the cows or playing the music can be solved only by learning to act with consideration for others in every little thing that we do. How few realise that spitting inside a railway carriage or placing the dirty shoes on the seat in front of you in the tram or bus is more revolting to your neighbour's sentiment than killing a cow or playing music? In tea shops, theatres and other public places, if only we realise the great inconvenience that we cause to those who happen to be near us, by talking aloud or spitting inside, we will surely refrain from it.

In some public offices, it is impossible to pass between the spitting boxes on either side.

There are innumerable other little things, which cause our neighbour inconvenience. Let us respect our neighbour, and naturally he will respect us also.

If only our young men and women cultivate this habit of being considerate to their neighbours, they will have done a great service in solving some of the graver issues of our social and national problems.

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Provincial Government in the New Constitution

By J. N. GUPTA,

Editor, *Sishu-Bharati*

Introductory

The new constitution for India which has recently been adopted by Parliament marks an important step in the progressive realisation of self-government by this country of which the promise was embodied in such memorable language in the Montford Reforms of 1919. Some misconception has, however, arisen in some quarters regarding the true character of the New Constitution which may best be indicated by a consideration of its salient features. The advance over the constitution still being worked is so well marked that even a cursory look at the document will make the fact quite clear.

Abolition of Diarchy

Diarchy which was inaugurated by the Montford Reforms aimed at effecting a compromise between popular government and autocracy by a transfer of some departments of public administration to Ministers who held office as long as they enjoyed the confidence of their legislature. The other departments were controlled by an Executive Council over which the Governor presided. The element of popular control was entirely absent from the administration of these departments. Diarchy or the dual government was a tentative measure which was introduced to test the fitness of the people to manage their own affairs. The New Constitution abolishes Diarchy and puts the people's representatives in charge of *all the departments*. The

control of "Law and Order" also thus passes into their hands.

Provincial Autonomy

Another feature that calls for special mention is the establishment of Provincial Autonomy. The authority now exercised by the Secretary of State and the Governor-General over the different provinces in India in regard to their Government and revenues will be substantially transferred to the provinces under the New Constitution for their internal administration.

Scope of Provincial Legislation

The Provinces will be empowered to legislate on their own initiative regarding the following subjects, the administration of which will be left entirely in their hands:—Order, Courts, Police, Prisons, Public Debt, Service, Pensions, Public Works, Libraries, Museum, Elections to the Provincial Legislature, Salaries of Ministers etc. Local Government, Public Health and Sanitation, Pilgrimages, Burials, Education, Communications, Water Supplies, Agriculture, Land, Forests, Regulation of Mines, Fisheries, Protection of wild birds and wild animals, Gas and Gas Works, Trade and Commerce, Inns and Inn Keepers; Production, Supply, and Distribution of Goods; Weights and Measures; Intoxicating drugs and liquors; Relief of the Poor; Incorporated and Unincorporated Societies, Co-operative Societies, Theatres etc., Betting and Gambling, Land

Revenue, Duties of Excise, Taxes on Agricultural Income, on Lands and Buildings, Mineral Rights, Professions Trades, Animals and Boats and other taxes and cesses.

Advantages of Bicameral Legislation

The introduction of a second House of Legislation in Bengal and some other provinces needs a word of explanation. The conflict of interests common to every progressive community, and the violent communal feelings with which the masses in this country were so often led astray in the past, require much cool-headed and deliberate reflection before any bill is enacted as law. To gain time for the purpose a second Chamber is a necessity. This system will check hasty legislation and the passing of vindictive measures for which incitement may easily be found in communal prejudices. The two houses will serve to correct each other's errors, and introduce balance, poise, and stability in legislation. The Upper House will be known as the *Legislative Council* and the Lower House as the *Legislative Assembly*.

Composition of the Legislature

The Assembly will consist of 250 members instead of 140 which now represent the total strength of the legislature in this province. There will be no nominated or official members. All will be elected. The Upper House or the *Legislative Council* will have a maximum of 65 or a minimum of 63 members. The Governor will fill not less than six and not more than eight seats in the Council.

Increased Representation

Care has been taken by the framers of the New Constitution to leave no section of the population unrepresented.

Hence a considerable extension of the franchise has taken place and it has been computed that the electoral roll will be increased to no less than six times its present size. The ranks of women voters have also similarly been increased. The extension of suffrage points to the advance made in the direction of democracy and shows that the day of universal suffrage is not far off.

Significance of "Special Responsibility"

The Ministers who will form a cabinet will do the business of the government and they will be called upon to use all the tact and energy they possess in the conduct of the administration as under the New Constitution the Governor will not be able to override their decisions except in those matters where he is invested with special powers in the interest of good government. This "Special Responsibility" with which the Governor is clothed has often been instanced as a final annulment of the rights and privileges the promise of which is to be seen in the New Constitution. But a more erroneous argument than this has scarcely ever been advanced. These powers cannot be exercised except under special circumstances, and their presence is a guarantee that the party in power will not be able to fling away its sense of responsibility to the country as a whole in the desire to promote its own interests. The Parliamentary form of Government as we now see it in the United Kingdom is the result of a long process of development. In the early years of its history the cabinet was an advisory body to whose deliberations the Monarch paid heed without, however, holding himself bound to abide by them. It took many years before the Public consented to surrender its rights and privileges into the keeping of a body which succeeded in securing the largest number of votes

at the polls. During this period the Monarch conducted the government as an impartial authority. The Party system gradually rose and by its efficient and honest administration it ushered in the Parliamentary form of government for which support is found in usage rather than in any formal legislation. Four factors are necessary for the success of this form of government. They are :— The Principle of Majority rule ; the readiness of the Minority to abide by Majority decisions ; the presence of political parties with well-defined policies ; and the existence of an intelligent public opinion. These factors have not yet properly been developed in this country and most of the differences between party and party proceed from communal prejudices. In such an atmosphere it is sometimes necessary to leave the final say to an unprejudiced Governor rather than to the chances of a majority vote.

Powers of the Two Houses of Legislation

The Upper and Lower Houses will enjoy co-ordinate powers of legislation. Money Bills, however, must originate in

the Lower House. In cases of difference of opinion between the two Houses regarding a particular Bill, a joint session may be convened by the Governor. The majority vote of such a body will decide the fate of the Bill.

Financial Position of Bengal

Bengal will enjoy an increased revenue under the New Constitution, the most substantial part of which will come from the export duty in raw jute and jute goods. Fifty per cent of the total income from this source will fall to the share of Bengal. The money may be usefully devoted to those institutions on which depends the all-round development of a province. It is also expected that Bengal will receive a share of the Income Tax revenue. Thus Bengal will be much better off financially than she is at present.

No critic of the New Constitution can deny the increase of political power which the new Constitution promises to this country. If it is worked honestly there is no doubt that great improvement will be effected in every direction.

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The Student World

ALIGARH

Degree of Doctor of Laws for the Viceroy

His EXalted Highness the Nizam of Hyderabad, the Chancellor of the Aligarh University, conferred the degree of Doctor of Laws on H. E. Lord Willingdon at a special convocation.

Inter-University Board

At its recent meeting at the Aligarh Muslim University, the Inter-University Board passed several resolutions. The universities were requested to send to the other Universities and to the Inter-University Board copies of their convocation Addresses, annual reports, calendars, syllabuses, courses of study and other important documents. It was also resolved to address the Govt. of India urging upon them the necessity of securing for Indian students, who are granted foreign scholarships or fellowships by the different universities, a definite number of seats without premium in different industrial concerns of the various countries from which supplies are purchased by India, by making suitable conditions at the time of giving contracts. The universities were requested to consider the desirability of including Nautical and Aeronautical instruction in the University curriculum.

ALLAHABAD

Research Scholarship for Allahabad Professor

Dr. Meghnad Saha, F. R. S., the Head of the Physics Department Allahabad University, who has been awarded a Carnegie Research Scholarship of £500 to pursue research work in England, has left Allahabad for Karachi en route to England.

AHMEDABAD

Mill-Owner's fight for College of Engineering

Seth Kasturibhai Lalbhai, the well-known Ahmedabad mill-owner, has donated a sum of Rs. 15,00,000 with which to found an Engineering college in that city.

It is hoped that this college will eventually form part of the University of Ahmedabad when that ambitious project is eventually fulfilled.

BENARES

The Eighteenth Convocation of the Hindu University

The 18th Convocation of the Hindu University for conferring degrees was held on March 2, at the Amphitheatre, the pro-chancellor (the Maharaja of Benares) presiding. About 742 graduates were admitted to various degrees, including 24 lady graduates.

After the Maharaja of Benares had addressed the graduates, Pandit Malaviya delivered an inspiring speech on *Atmavidya* as India's message to the world. Panditji also spoke of the marvels of science which, instead of helping mankind to attain the happiness of society, brought more difficulties and were being utilised for destroying the human race. In conclusion, the speaker exhorted students to cultivate truthfulness, 'brahmacharyya,' patriotism and self-sacrifice. Panditji maintained that salvation lay in the realisation of the existence of the Great Unseen Power.

CALCUTTA

Advanced Course of Study Inaugurated

The University of Calcutta has of late inaugurated advanced studies in Electrical Communication Engineering and requisitioned

the services of Mr. S. P. Chakravarty, who was formerly connected with the Bangalore Science Institute to run the department. This University, it is said, is the only University in India to have this section of study.

Mother of Seven Appearing at Matriculation Examination

Srimati Santi Sudha Debi of Narinda, who is the mother of seven children, is appearing at the Matriculation examination from the Tangail centre this year. Her youngest son is two years old.

A New Sanskrit University

The Viswa Vidyapith, a new Sanskrit University has been opened at Nabadwip an ancient seat of learning.

University Ideals— Convocation Address

OF MR. S. P. MUKERJEE

Addressing the Calcutta University Convocation held recently, Mr. Syama Prasad Mookerjee, the Vice-Chancellor observed:—

Our ideal is to provide extensive facilities for education from the lowest grade to the highest, to mould our system in such a way as to unify our educational purpose and to draw out the best qualities that lie hidden in our youths and to train them intellectually, physically and morally for devoted service in all spheres of national activity in villages, in towns and in cities. Our ideal is to make the widest provision for a sound liberal education, to find the correct synthesis between cultural education and vocational and technical training, remembering always that no nation can achieve greatness by turning its youth into a mere machine-made product with nothing but a material end in view. Our ideal is to afford the amplest facilities and privileges to our teachers so that they may be endowed with learning, character, and freedom and may regard themselves as not only the torch-bearers and interpreters of knowledge and conquerors of new realms of thought but also as makers of men and women, of leaders and workers, true and

brave, upright and patriotic. Our ideal is to link up education with the best elements of our culture and civilization, drawing strength wherever necessary from the fountain of Western skill and knowledge. Our ideal is to make our universities and educational institutions the home of liberty and sane and progressive thought—generously assisted by the State and the public—where teachers and students will meet and work in an atmosphere of harmony and mutual understanding, where none will suffer on grounds of caste, sex, creed and religious or political belief.

COLOMBO

Students on Tour

Thirteen students from Royal College, Colombo, the members of a cricket team, left for Australia for a short tour of the principal cities. They will play matches against the Australian colleges and will be in Adelaide in time for the Adelaide centenary. They are accompanied by their Principal, Mr. L. H. W. Sampson, and one of their masters Mr. L. V. Gooneratne.

The visit is the sequel to a visit paid to Ceylon last year by St Peter's College, Melbourne.

DELHI

Federal University for Delhi Scheme of Co-operative Teaching among the Colleges

A further step in the scheme for establishing a Federal University in Delhi has been taken by the passing of a new set of regulations for the purpose. These aim at laying down the general principles of co-operative teaching among the colleges, besides defining the conditions in accordance with which colleges can be affiliated. The teaching work of colleges is to be subject to the control of the Academic Council. The Executive Council may, after considering the advice of the Academic Council and in consultation with the authorities of the recognised college or colleges of the University, direct that such part of the teaching of the University as may be prescribed by the Ordinances, may be

proceed on a basis of co-operation among the colleges and the University. This co-operative teaching may be not only in connection with Honours and Post-Graduate courses, but also with pass teaching. It is also arranged that lectures delivered by a 'recognised' teacher at one college may be open to students at other institutions.

GENEVA

Journalists Course

The 1936 Journalists Course will take place in Geneva from July 6th-15th. The aim of the course is to give young journalists, or those who intend to be journalists, an idea of the press of different countries and of the responsibilities of the journalist since to-day the newspapers play so great a part in forming public opinion. The idea for the course originated at a conference held in Geneva by many youth organisations at the time of the Disarmament Conference, to discuss the question of 'moral disarmament'.

The Course is being sponsored by Vernon Barlett of the News Chronicle, Mr. Malcolm Davis, Assistant Director of the Carnegie Endowment for International Peace, and other prominent men.

LAHORE

Lahore Colleges

New Proctorial Scheme Inaugurated

"Steps are being taken to declare certain cafes and cinemas out of bounds for University students and a rule has been framed that every student should be in his residence by 9-30 p.m. in winter and 10 p.m. in summer or hold a signed permit from his superintendent or guardian, as the case may be, giving his registered number and stating the object of his absence," said Sir Feroze Khan Noon, Minister for Education in reply to a question in the Punjab Council.

Sir Feroze Khan Noon added that the rule further provided that no student should be in any public place of entertainment or refreshment after 9-30 p.m. The University had constituted a Proctorial Board and each of ten colleges, who were participating in the

scheme, has nominated one proctor from the College.

The University had laid down certain rules regarding proctors and the conduct of the students outside the college wall. The Proctorial Board had requested the Vice-Chancellor to co-operate with them in getting the right of entry to place of amusements and restaurants for the proctors so that adequate supervision could be maintained.

LONDON

Empire Universities' Conference

Mr. Symaprasad Mookherjee, Vice-Chancellor, Calcutta University, Dr. B. C. Roy, Prof. Sisir Kumar Mitra and Mr. W. E. Greaves have been selected to represent the University of Calcutta at the Quinquennial Congress of Universities of the British Empire, which will be held at Cambridge from the 13th to 17th July next. In answer to a letter from the High Commissioner for India, the Vice-Chancellor has suggested the following subjects for discussion at the ensuing Congress, State control of the Universities, particularly in relation to grants; careers for University students; interchange of professors among the Universities of the British Empire; University and secondary education, particularly in relation to training of lecturers; and students' health and Universities.

MADRID

Student Riots in Spain

In Madrid the University has had to be closed, after incidents described by the rector as 'most lamentable'. Certain students manifested crying 'death to the republic' and 'long live the king'. The authorities are taking disciplinary measures.

MANGALORE

Mr. G. K. Chettur—Death of South Indian Educationist

The death is announced of Mr. G. K. Chettur M.A. (Oxon), I.E.S., Principal of the Government College, Mangalore. The late Mr. Chettur, had a brilliant college career both at Madras and Oxford Universities. He

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TRAVEL activities comprise the sale of steamship, air and railroad tickets, arrangements for escorted and independent tours, special cruises, the making of hotel and other reservations, the furnishing of itineraries and in general, the conduct of a world tourist business on a large scale.

The summer of 1936 is of particular interest to visitors to Europe from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

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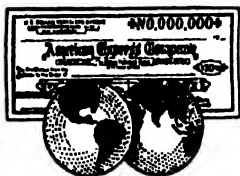
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was a scholar of great eminence. In his death India has lost a great educationist and, *The Modern Student*, one of its enthusiastic contributors.

NAGPUR

Able Girl Debater

Miss Kusuma Kumari Prasad, a student of Robertson College, Jabulpore recently distinguished herself at Nagpur where, competing for the Ryamji Debating Trophy, she was awarded the premier honour.

Her arguments were cogent and delivered in a remarkable capably fashion, marking her out as a C.P. feminist leader of the future.

The New Education Fellowship

In response to an invitation extended by the All-India New Education Conference at Nagpur, Dr. Rabindranath Tagore has accepted the first presidency of the All-India New Education Fellowship.

NEW YORK

Pacifism Among American Students

At their Annual Congress at the end of December, the National Student Federation, among other resolutions, passed one stating that "N.S.F.A. go on record as favouring the entrance of the United States into the League of Nations, with the provision that we engage in the activities of the League of Nations only up to the point of military action".

PATNA

Re-Examination of Failed candidates

One of the items in the agenda for consideration before the Patna University relates to the proposal on behalf of the Syndicate that the candidate who has failed in the I.A., I.Sc., B.A., B.Sc. (Pass course only) but has obtained 25 p.c. of maximum marks in any subject or subjects and has passed in aggregate shall be eligible for re-examination at the supplementary examination of the same year in that subject or those subjects only where in he failed to secure 45 per cent of the maximum marks.

RANGOON

College Strike—Examinations Postponed

"In view of the University College strike, the Rangoon University, in consultation with His Excellency the Chancellor, has postponed to a later date all further examinations, except those in medicine, says a communique.

The communique adds: "The strikers adopted the practice of lying prostrate at the entrances to the residential halls and roads and the approaches to the examination rooms. The University has not chosen to call in police aid in order to carry out the examinations, nor does it consider it justifiable to allow students desirous of doing so, to sit for the examinations in the mental discomfort to which they have been subjected." It is reported that the strike is in connection with the expulsion of the president of the University Union.

ROME

Mussolini's Appeal to**European Students**

In a special edition of the *Nuova Guardia*, printed in French, and in the *Popolo d'Italia*, Mussolini called on students to ignore their governments who are applying sanctions, and show by their solidarity with the student Fascists that they are more enlightened than the statesmen at Geneva. He appeals to their love of peace, since, he says, sanctions are going to plunge all Europe into war.

Dr. D. N. Maitra

The well-known social worker Dr. D. N. Maitra is going to Europe. His programme is to visit Egypt, Palestine, Syria, Turkey, Greece, the Balkan countries, Spain, Portugal and all the other European countries. In July he participates in three world-congresses that are going to be held in London on (1)



Dr. D. N. Maitra

Faiths (2) Social Work and (3) New Education Fellowship of which he is an old member.

Through his illuminated and illuminating lectures he has inspired men and women to work for national welfare from the foundations of character, and unity, knowledge and wisdom, which is embodied in the Bengal Social Service League founded by him over 20 years ago, as the first institution of Social Service in this country. He had a brilliant academic career winning numerous prizes, medals and scholarships and was the only successful graduate of his year (1901) which has been a record. He is a surgeon of the first rank and holds a chair in surgery in the post-graduate School of Tropical Medicine in Calcutta. But apart from all these engrossing activities, Dr. Maitra with his unbounded energy and patriotism, is also the founder of the Society of Cultural Fellowship with foreign Countries. Its object is to interpret and preach the culture of India to other countries as well as to preach theirs to ours—for establishing an intellectual exchange and cultural fellowship. It is on this self-imposed mission that Dr. Maitra has been visiting the Far East and European Countries and again broadcasting the knowledge so gained to our people through his most interesting lectures through lantern slides and cinema films.

INTERPRETATION OF PICTURE III (A)

By Miss UMA BANERJEE,

Second Year Class, Bethune College, Calcutta

The picture before us is a graphic representation of the Indian political life in the present age, which, we grieve to say, is founded upon a wrong basis of hostility and divergence of opinions, with the inevitable but dire result that it is

hopelessly lack in the real unity of purpose, which undoubtedly is the most important means to success—political, economic and social. India is called "the fairest jewel in the British Crown." We Indians have everything



necessary for the regeneration of our country. We have wealth, vast numbers, intelligence, grit and determination. We know fully well that Indian patriots are burning with patriotism. But they

to enhance the glory and greatness of of this historic land of our birth. But in actual practice we find that we occupy the lowest ladder among the advanced peoples of this age. In spite of

our patriotism, intelligence and wealth, the goal of Indian nationalism, seems as far off as ever.

The reason of this apparent anomaly is not far to seek. It is no doubt true that we have everything necessary to march forward in the path of political emancipation. But all these are rendered useless for the lack of our understanding the real necessity of the country. We have not yet found out the true means of our progress. Indian politics is now concerned only with the quarrel between the different parties—Hindus, Mohammedans, Swarajists etc. for keeping reserve for their respective parties a larger percentage of seats in the administrative bodies and a greater number of government posts. They cannot think of themselves as belonging to a united Indian nation. Sense of difference is too great upon them and thus when anything in the form of self-government is given to the people they are not able to prove themselves worthy of it. They think only of the interest of their own party and are blind to the idea of a pan-Indian unity. What a pitiable sight for one, who truly feels for the country!

But we must rise superior to this miserable situation. We Indians must remember that we can never achieve success unless we are united. Let us make up our petty quarrels and forget our mutual distrust and rivalry. The progress of the country is co-existent with the progress of the people. If we want Swaraj or Dominion Status, we must first of all be worthy of it. We Indians—men and women—with ever so many castes and creeds are blindly guided by our old traditions. Tradition stands in the way of progress. It originates in ignorance and multiplies in foolish credulity. This ignorance stands in the midst of the Indian society as a huge mountain of darkness to oppose us Indians from taking an advanced step.

Thus it is that the majority of Indians still dwell in the dark region of illiteracy, without any knowledge of the progress, that is being made in the outside world. Thus it is that our peasants till their lands in the same old method which was adopted by their forefathers and as a result perish miserably being unable to compete with other countries, accustomed to labour scientifically. Thus it is that our villages which were once full of wealth and happiness present now a miserable scene of ruin, poverty and



Miss Uma Banerjee

devastation. Last, but not the least the women of our country never make any progress or become great; they are wholly confined to the kitchen and similar household works, without any sort of education. They are sighing for a truer and nobler scope of life—they are crying inwardly for going out in the open air and making themselves acquainted with the great and wide world. But alas! cruel tradition will not allow them to do so. Thus the poverty of the masses, the ignorance and illiteracy among the dumb millions and the miserable position of women, these three combined make the greatest block that bars the way of our national progress. Let us forget our caste, creed and religion,

put our best shoulders to the wheel, for removing these disgraces of our mother-country and we shall find in the long

run that Swaraj is an easy reach to an illuminated and united Indian nation.

By SATYANARAYAN BASU,

Second Year Arts, Scottish Church College, Calcutta,

India's fight for her 'Swaraj' or independence is not a very recent enterprise. She has been struggling for it for nearly half a century but she has not been able to secure it yet. This failure on India's part may be accounted for by several reasons. The quality and the quantity of the struggle must have been defective and inadequate. The common but the most harmful difficulty that accounts for India's failure to gain independence is the want of unity and a sense of fellow feeling among its leaders. This party friction has diminished the strength of the whole nationality and weakened its claim and power. Discipline is rare ; confusion and disorder frequent. The country is full of internal troubles. Apart from uniting on a common platform for the attainment of a common end the different parties have often been at severe strife among themselves which has made them ridiculous in the eyes of other independent nations.

These leaders, the directors of the mass, are persons of very selfish motives. They overlook the needs and necessities of the helpless class of the proletariat who form the major portion of the population of India. These are the labourers and the farmers. They constitute, to speak generally the backbone of our country. Our redeemers seldom deem it necessary to pay a little attention towards this despised and ignored community—towards their happiness and upliftment. The result is that this class, uncultured and uncared for, has been growing more and more wretched, victims to innumerable sufferings and subject to a quick and consumptive decay.

The Indian women too live a life as ignored and as obscure as the poor farmers. In spite of the female-awakening that comes to our notice nowadays in India the greater part of women of this country are still behind their veils leading a dark and gloomy life. Our political and social reformers have no energy at all to fight for the rights and privileges of our women.

The picture above in a nutshell contains what has been said before. It is a graphic representation of the present situation of India when she aspires for Swaraj. The three flags bear the marks respectively of the three parties at present, namely, the Congress, the Hindu national and the Muslim national. Each party is after the greater portion of the Reforms which is represented by the bunch of grapes hanging from the air-ship which represents Home Rule. A quarrel and confusion follows consequently among the leaders of the different parties. A leader of one party, in order to gain his selfish end, does not hesitate a bit to exert mere bodily force on the other.

And the the picture also shows that the poor farmer is cut off from the leaders and he has no part in their doings. Neither has he any right or claim to do so even. Thus he remains apart from their undertakings and looks wretched. And the woman on the left confined to her lonely kitchen symbolizes the pitiable fate she is subjected to at present. And this is the progress of India towards the attainment of her independence. !

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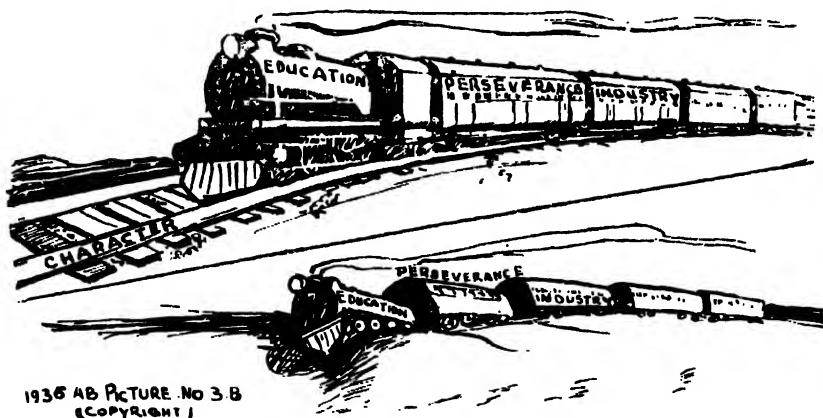
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INTERPRETATION OF PICTURE III (B)

By DIMBESWAR SARMA,

Class IX, Nowgong Government High School, Nowgong

"Cowards die many times before
their deaths
The valiant meets with death
but once."

A great deal of talent is lost to the world for the want of a little courage. Courage is one of the highest and noblest of the manly virtues. Dangers and difficulties of the world are like tigers who always try to jump upon us. But like tiger it is bound to sustain defeat or silently submit to courage.

run away from them. He is hindered away from every sphere of life and his life becomes a failure.

But on the contrary a courageous man stands against any difficulties that may intervene him on his way. The latter portion illustrates clearly the posture of a courageous man with his smart dress. The tiger wanted to attack him, but he puts up a bold stand, which checks the tiger, who has to face back in submission. In the upper picture the



The picture illustrates vividly the position of a coward and a courageous man. In the upper portion of the picture it is seen that the tiger pursues the man and the man out of consternation is running away from it. This is the actual position in this world. A coward who cannot face the difficulties,

coward runs away but difficulties pursue him. In the other picture the courageous man stands firm with his close-fisted hand to counteract the on rush of the attack of the tiger.

Similarly this world is for the courageous only. He alone thrives in

this world, who can scrupulously assert his position in the world, in all spheres of life. But the coward dies unnoticed

and unrecognised because his timidity prevents him from bringing his inherent manly virtues to light.

By AMARENDRA NATH MAITRA,

Class X, Hooghly Collegiate School, Chinsurah

This picture gives us a very beautiful impression of the well-known saying that difficulties frown



Pratapray P. Dave, 1st Year,
Kala Bhavan Technical Institute, Baroda
who won a prize last month.

only at the cowards. Every one in this world must meet with difficulty as the world is not a bed of roses, but still we should on no account be down-cast by it. If we are afraid of it, it will over come us. But is there not any remedy? The answer must be 'yes'. The only weapon with which we can face difficulty is courage. If

we can be courageous, we shall find no difficulty in this world. We, Indians are lacking in courage. Whenever we meet with any difficulty we run away. The result is that difficulty too pursues us. There runs a proverb that 'cowards die many times before their death.' On the other hand the Europeans



Miss Akoshitara Rajkova,
Class X, Govt. Girl's H. School, Dibrugarh,
who wins a prize this month

and the Japanese are courageous and are never afraid of difficulties. They are always ready to face any and every difficulty, whether small or great.

If we wish to surmount difficulty we must always be brave and courageous. We should always be on alert to see that difficulties cannot touch us and we shall see that it will not be able

to stand on our path of duty. It may lie on our path but will run away when we shall march boldly and courageously. But if we act like a coward and go back when difficulty comes, we shall be cast-down by it, and prosperity will run away from us. To put it in a nutshell, the word difficulty can be found only in the dictionary of cowards.



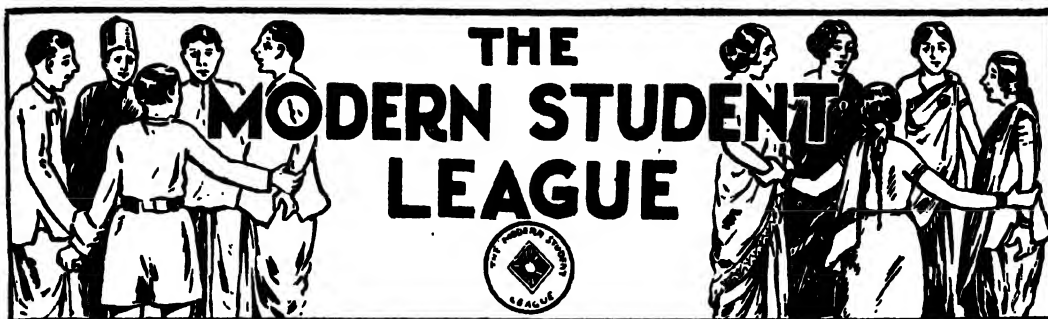
Adhir Ranjan De,
Class X, Duff High School, Chinsurah,
who won a prize in March



Ranjit Singh, Class X,
R. S. Kh. High school, Jaspalon
who won a prize in March

Announcement

Interpretations must be strictly confined to the pictures. From the next month only the best interpretations will be published



Brothers and Sisters :—It is a matter for general congratulation that we have been able to organize one of the greatest youth movements in India. It has been possible only because our youths realised the great ideals that embody this unique organization. Young men and young women in the various parts of India have found in this new League not only an organization for the achievement of their national aspiration but also a movement for cultural and social advancement of the student community. Our League directs its attention not merely to matters of educational interests but also to the social advancement of individual members as well as of the community,

The basic idea of this League is to aid the process of mutual understanding among young men and women, no matter to what class, caste or creed they belong, and thereby to form a national brotherhood. Young India has realised that the future of individuals as well as nations depend entirely upon the high ideals of the younger generation and their effort in its achievement. That our League has to-day a membership of more than 4500 distributed all over India is itself a manifestation of the spirit of young India to work for the realization of their ideals.

In this League boys and girls get splendid opportunities for the develop-

ment of the latent faculties in them. National success and progress undoubtedly depend upon individual character and the willingness to co-operate with one another.

In our Unit system you get the rare opportunity to train yourself as a leader. Youth of to-day are to be the leaders of tomorrow, and it is nothing but natural that they should be trained in the art of leadership.

Those who have already become the members of the League will have enjoyed something of its joyous spirit and of the threefold manner of the League activities—the cultural, the social and the athletic.

Our League is essentially cultural and a social organization. It infuses into every one of its members a new spirit, the spirit of the League which is one of youth and joy, happiness and enthusiasm, combining what is both good and modern in all forms of achievement with an intensely fervent devotion to honour, truth and discipline. This spirit is displayed by the members in all their activities.

The practical usefulness of this League is in the fact that every member while trying to enrich his knowledge and beautify his life, consciously or unconsciously imbibes the spirit of service in its true significance.

Young men and women who take active participation in the League activities feel that life is worth living. In the League there is education, life, charm and above all a heroic outlook on life.

Several well-known educationists and many parents have informed me that the League spirit is guiding the youth on the right direction infusing into them the joyous spirit of life.

We have on more than one occasion published in full the aims and activities of our League.

The first and foremost duty of every member is to form his or her unit. It is not at all difficult. You require only six members. As soon as the unit is formed, you can begin the activities in right earnest.

Each unit has to elect its captain and should adopt the League salutation. As far as possible every member is to put on the badge wherever he or she goes. A League member with the badge on is sure to receive the recognition and salutation of any other member whom he meets though he or she may be a stranger. This will in course of time infuse the true League spirit in all.

Above all it should be the endeavour of all our members to show to the outside public, their great sense of honour, discipline and the spirit of service.

This is our great opportunity and our great responsibility. So far, the members of our League have acted up to their ideal and from all parts of India, we have received nothing but praises. Let us continue it and keep up the high prestige of our League.

What is the Modern Student League? The League is a national

brotherhood organised by the subscribers of *The Modern Student* for their educational, social and cultural activities. It is the largest and the first all-India student movement, with the one great object of advancing the cause of the youth.

How does one become a member?

Membership is opened to every subscriber of *The Modern Student*, who receives a badge of the League.

What does membership involve?

Membership of the League affords ample opportunities for the students to take part in various social and cultural activities. It is the best organization to train oneself as a leader. It develops the latent faculties in the members and prepares them for a successful career in future life. It is based on mutual love, unselfishness and cheerfulness.

How the League is organized?

It is organized by the students. In every place where there are six subscribers, they form themselves into a unit and elect one among them as their captain. These captains are elected every month. When there are 12 members in a unit, it is divided into two units. Several units of a place will form into a branch. One of the members will be elected as the Branch Secretary. These secretaries are elected for three months.

What are the chief activities of the League? These may be divided mainly under three principal headings: cultural, social and athletic.

(1) *Cultural*: Debates, Literary meetings, Lectures, Declamation, Speech-making, Dramas, Encouraging arts and crafts etc.

(2) *Social*: Picnics, social gatherings, student groups in colleges and schools, corresponding with members, visiting the

sick, helping poor students, educational tours etc.

(5) *Athletic* : Indoor and out-door games, sports etc.

All the members will cultivate a passionate devotion to discipline, honour, truth, and a heroic outlook on life. There is enough in this League to do the greatest service to our country.

For any one who is interested in self-development and national and social progress the Modern Student League is the best organization.

The root of the League activities is the cultural and social advancement of the youth and the fostering of universal brotherhood.

Do not fail to realize that this League stands for your betterment. Therefore let every student, boy or girl, take an active interest in it.

Realize your privileges, your opportunities and your advantages, and use them to the full. Start your units with the conviction that you are doing a service to yourself, your friends and to your country. Do your best to be an active member of this great and useful organization.

In the Modern Student League each individual unit, however small and wherever situated becomes an important part of a large all-India organization.

Service : With the promise of loyalty to the League goes the promise of love and service to the country. We are members of one organization not only for the benefit of ourselves but also for the sake of our fellow-members and of the whole nation. If we are to serve others, we must love them and conversely if we

try to serve them we shall learn to love. The cultivation of the spirit of loving service is one of the greatest ideals of our League.

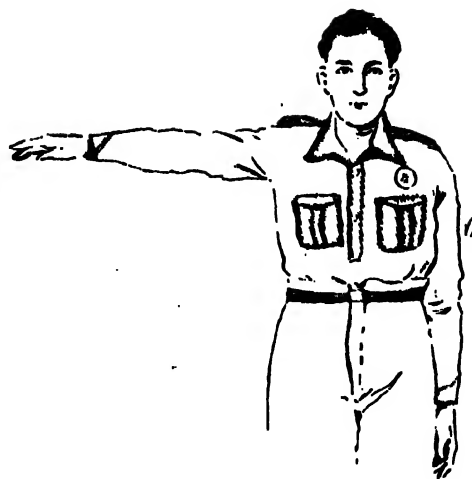
Youth of to-day ! Here is your opportunity. Organize your units of the League.

Membership

In order to derive the maximum benefit out of the activities of the League every locality should have a large number of members forming themselves into several units. As the membership of the League is opened only to subscribers of *The Modern Student*, in many places students find it difficult to get sufficient members for one or more units. To get over this difficulty the Calcutta Branch and several other branches have made a very practical suggestion. Every member shall induce one of his or her friends to join the League, and that friend when on becoming a member shall induce another friend in turn. At Calcutta both the boys' section and the girls' section are adopting this method and it has been found very successful.

Enrolling Brothers and Sisters

Many students have informed me that they wish to enrol their own brothers and sisters as members of the League without making all of them individual subscribers of the magazine. As I fully appreciate the reasons put forward it has been decided to allow the brothers and sisters of a subscriber to become members of the League without individually subscribing for the magazine. In that case each member has to pay Re. 1/- which includes As. 8 for the membership Badge. I am sure this will enable many members to enrol their own brothers and sisters.



The League Uniform

Encouraged by the success and the enthusiasm of the members, the Central Branch of the League at Calcutta have decided to have a special uniform for the League members for use on ceremonial occasions and for League meetings. The Boys' Section decided to have white shirts with blue borders as shown in the illustration. They may have white trousers also. Captains and Secretaries will have in addition a blue tie also. But the matter of having

the uniform is left to the option of the members although the general wish is that every member should come in the uniform. The Girls' Section also decided to have a uniform—white Sarees with blue borders.

I appeal to all members who could afford to have a uniform to make one. Although it is left entirely to the option of the members, I am sure, all will try to manifest our League spirit in this matter.

*The League Membership Badges can be had from
the Central Office on payment of As. 8.*



The M. S. League News

Calcutta

On the 29th of February there was a general meeting of our League in the new premises of *The Modern Student* at

place of the League. Almost all the members of the Boys' Section and the Girls' Section gladly responded to the invitation. In the new premises there is



The Members of the Calcutta Branch of the League who attended the Tea-Party given by our President. 86, Dharamtala Street. Our President Mr. Thomas invited all the members of the League to a Tea-Party at the new

a beautiful hall that could accommodate about 150 students. We met in this place with our President in the Chair and after

reading out the report and minutes, our President spoke about the League for a few minutes. Then we were taken to the terrace of the building where we had a very interesting function. It was a grand Tea Party. In addition, we had music, recitation, elocution physical demonstration etc. by the members of either section. We all enjoyed the function thoroughly well and thanked our President for giving such an excellent social entertainment.

This social function of our President, it seems, opened the eyes of the Girls' Section who immediately organised a social party. It took place on the 22nd of March. It was a novel idea that the Girls' Section of the Central Branch should take the first step in organising a social party to which they invited all the members of the Boys' Section as well as some outsiders. Mr. A. K. Chanda M. A. (Oxon), I. E. S., Principal of the David Hare Training College, presided on the occasion. Many other eminent educationists and leading men and women were also present. A large number of boys and girls attended the function. The girls were in attendance and entertained the party with music, recitation, card-tricks, violin, sitar, comic speeches etc. In all, about 300 students both boys and girls took part in the function, which was quite a novel one in so far as it was the first occasion when educated girls of any institution or organization invited the boys to a social party. Mr. Chanda, expressed his high hopes about The Modern Student League which, he said, is doing tangible work for the student community and is a promising youth movement of India. He congratulated Mr. K. P. Thomas, Founder-President for having brought into existence such a useful organization which has been highly appreciated by all, and which is giving the much needed social life to our students.

All the visitors were highly impressed with the dignity and discipline that prevailed throughout the whole function. It may be particularly mentioned that the Rector of St. Xavier's College, Dr. D. N. Mitra, of the Bengal Social Service League, Miss Suroma Mitra, Lady Principal of the Ashutosh College, Dr. S. K. Das of the Calcutta University, Rev. T. N. Sequiera, editor of *The New Review*, Mr. N. N. Sen Gupta, Assistant Judicial Secretary, and several professors and teachers of the local schools and colleges also attended the function.

Miss Rajkumari Puri welcomed the President, guests and members. Miss Annapurna Sen read the Report of the Girls' Section. Miss Shova Mitra garlanded the President. Miss Gouri Roy, recited a poem. Misses Annapurna Sen and Arundhati Sen played on the Sitar. Misses Hemlata Bose, Urmila Mitra and Nilimia Mitra entertained us with songs. Miss Rajkumari Puri showed some card tricks.

The members of the Boys' Section also co-operated to make the function a success. Mr. Syampada Chatterjee read out the report of the Boys' Section. Mr. Deva Prosad Bhattacharjee successfully attempted at an iron rod bending. Messrs. S. S. Desnavi, Nripen Majumdar, Sankar, Chakravarty and Jatindra Nath Ganguly entertained the party with recitations and declamation speeches.

It may be particularly mentioned that many members were in their uniforms.

The function came to a close with the usual League Salutation. The Boys' Section of the League on the very same day announced their desire to have a social party. They are making arrangements to have it on a grander scale on Saturday 4th April. Dr. W. S. Urquhart, Ex-Vice-Chancellor and Principal of the

(Continued on page 294)

THE MODERN STUDENT LEAGUE



Photographs of the social party organised by the Girls' Section of the Calcutta Branch of the Modern Student League. Mr. A. K. Chanda, M. A. (Oxon), I. E. S. presided.

Scottish Church College, has kindly consented to preside on the occasion. Mrs. Tatini Das, Principal of Bethune College has kindly agreed to give away the prizes. We hope the function will be a great success

Members of the various units and branches are busy with their examinations. Hence we have not received many reports this month

Aligarh

A meeting of the Modern Student League was held in the Cafe-De-Jamil. Mr. Wilayat Ali Khan, Vice-President was in the chair. The resignations of Mr. Fida-ul-Haq and Mr. Wilayat Ali Khan were accepted and Mr. Aslam and Mr. A. H. Saeed were appointed President and Vice-President respectively. The proposal by Mr. Saeed that a farewell tea party be given to the ex-Officers, was adopted by all the members. An At-Home was given the same evening by the ex-President. Amongst those present were the Rajkumars of Tikari, the Princes of Rampur, the Heir Apparent of Dacca and others.

Pabna

On the 26th March we the members of the Pabna Branch met together in the Edward College Common-Room at 5.45 p.m. Mr. Sudhendu Roy has been unanimously elected Secretary for another three months. We are glad that our popular professor Mr. Banawary Lall Bose has kindly consented to be our President. The members of R. M. Academy have formed a separate Unit with Mr. Nurul Karim as their Captain. It was resolved in the meeting that every member of this branch shall pay a fixed sum every month. And all the members of this

(Continued on page 295)

Agfa organizes the first Photographic Competition for Professionals. The best Photograph on Agfa Plates.

A novel competition has recently been organized for the benefit of professional photographers in India, Burma and Ceylon. It is the first of its kind and as such the venture should provoke particular interest. The competition is out to establish as to who is India's best professional photographer and to ascertain this very liberal prizes are awarded. There are four different classes for which entries can be made. They are:

- (1) Portraits, (2) Groups, (3) Landscapes & Architecture and (4) Competitor's Own Choice.

The total prize money amounts to Rs. 3,000-0-0. There will be a first prize of Rs. 250/- in every class and a general prize of Rs. 750/- for the best photograph entered, which will be selected from one of the prize winners in the four groups. Therefore, the first prize winner stands to win a sum of Rs. 1,000-0-0. The competition has opened on the 1st of January and closes on 31st May 1936. The entries will be judged by Mr. S. Jepson, Editor, Illustrated Weekly of India and Messrs F. R. Ratnagar, F.R.P.S., and J. N. Unwalla, F.R.P.S., the Secretary and President respectively of the Bombay Pictorialists.

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branch will meet at least once a month. Then a lively discussion (on current topics) took place among us and all of us took keen interest in the discussion. Really we spent a happy evening on the 26th March. As regards League Uniform, we are of the opinion that all the members of the League should put on the same uniform. And we are anxiously waiting for the decision of the Calcutta Branch. We hope that a separate Lady's Unit will be formed in the next month and some of our members will enrol their sisters as members of the League. Mr. Prasanta Roy has been appointed as the Treasurer of this Branch. We hope to go out for an excursion by the middle of April.

Bajitpur

A unit of the Modern Student League consisting of seven or more members is about to be formed here, at my place. I, Arumendu Datta Majumdar beg to inform you that for all my efforts, it is now too late to take a photograph of our unit and send it on so as to be published in the next issue of the journal. So, I hope I will be able to send a photograph

of our unit and account of meetings held by us for future issues.

We expect your sympathy and goodwill towards a healthy formation and existence of our unit, and hope warm success of the League.

Chinsura

We, the members of the High School Students' Unit of Chinsurah, are informing you that there was a meeting on 29th Feb. 1936 and we elected Mr. Adhir Ranjan De, as the Captain of our Unit for the months of March and April. There are several reasons, why we have elected Mr. De, again as the Captain for the months of March and April. First he is a hard worker, and he has formed the unit. Secondly, there are only six members in our Unit, and each member will be elected as a captain for two months. Therefore we have elected Mr. Adhir Ranjan De as our Captain again.

Mr. Adhir Ranjan De, gave us a grand tea-party. Indeed, we are doing our work well.

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[The prizes for the last month will be sent direct to the Headmasters and Principals on or before the 10th of March. Non-receipt of the prizes must be informed before the 20th of this month. When enquiring about prizes, students are requested to send an addressed reply card. The prizes announced for this month will be despatched in the first week of April. All students who have secured prizes may send their photographs. The full name, subscriber number as well as the month in which the prize has been won *must be written on the back of each photograph.*]

Pratapray P. Dave * 1st Year Class, (Kulabhavan Technical Institute, Baroda)—Medal

* In the issue for March, this name was left out by mistake. He has been awarded a medal.

Akshoy Kumar Banerjee, III Year Class (Hooghly College) has been awarded Rs. 5 by Mr. O. C. Ganguly for his comment on the picture published in February issue

COLLEGE SECTION

1. S. No. 4167 Miss Gouri Roy, 2nd Year (Calcutta) Scholarship of Rs. 7 per month for 3 months
2. S. No. 5016 Satyanarayan Basu, 2nd Year (Calcutta)—Medal
3. S. No. 5113 C. S. Ramakrishnan, 4th Year (Madras)—Camera
4. S. No. 4091 Miss S. K. Prabhu, 1st Year (Bombay)—Watch
5. S. No. 3577 Satya Ranjan Mookherjee, 3rd Year (Calcutta)—Books Rs. 10
6. S. No. 1225 R. M. Neogy, 2nd Year (Nagpur)—Books Rs. 10
7. S. No. 4207 Miss Una Banerjee, 2nd Year (Calcutta)—Books or Cash Prize Rs. 4
8. S. No. 5114 C. V. Neelakantan, 1st Year (Trivandrum)—Cash Prize Rs. 3
9. S. No. 3558 Mohamed Osman Ali "Sheikh", B. Sc., (Aligarh)—Cash Prize Rs. 2
10. S. No. 3592 Miss Kamala Amma, B. A., (Madras)—Cash Prize Rs. 3
11. S. No. 4466 Nirmal Kumar Bose, 1st Year (Calcutta)—Cash Prize Rs. 2
12. S. No. 2235 K. Rahman, 1st Year (Allahabad)—Cash Prize Rs. 3
13. S. No. 5041 S. Sankaram Nair, Intermediate, (Malabar)—Cash Prize Rs. 2
14. S. No. 4095 Sukumar Das, 3rd Year (Calcutta)—Cash Prize Rs. 2
15. S. No. 789 Mathew Abraham, "Tech" (Cochin)—Cash Prize Rs. 2
16. S. No. 3578 Sudhir Chandra Mookherjee, 1st Year (Patna)—Cash Prize Rs. 2

HIGH SCHOOL SECTION

1. S. No. 4722 Miss Sabita Roy, Class X (Calcutta)—Scholarship of Rs. 5 per month for 3 months
2. S. No. 5139 Ashit K. Majumdar, Class X (Dacca)—Medal
3. S. No. 4093 Miss Vijayalakshmi Mehta, Matriculation (Bombay)—Medal
4. S. No. 2475 K. C. Raghavan S. S. L. C. (Madras)—Camera
5. S. No. 3594 Sunil Kumar Basu, Class X (Dacca)—Cash Prize Rs. 2
6. S. No. 5129 Amarendra Nath Mitra, Class X (Chinsurah)—Books Rs. 5
7. S. No. 4169 Dimbeswar Sarma, Class IX (Nowgong)—Books Rs. 5
8. S. No. 3810 Miss Santi Ganguly, (Calcutta)—Cash Prize Rs. 3
9. S. No. 5144 S. R. Chandravarkar, (Bombay)—Cash Prize Rs. 3
10. S. No. 4221 Miss Khanam Choudhury, (Sylhet)—Cash Prize Rs. 2
11. S. No. 4486 Parmar Kalidas Class VII (Gujarat)—Cash Prize Rs. 2
12. S. No. 3598 Haripada Chatterjee, Matric (Jalpaiguri)—Cash Prize Rs. 2
13. S. No. 4133 Pratul Chandra Mukerjee, Matric (Calcutta)—Cash Prize Rs. 2
14. S. No. 4621 Miss Akasmitara Rajkhowa, Class X (Dibrugarh)—Cash Prize Rs. 2
15. S. No. 2885 Achintya Kumar Rakshit, Matric (Calcutta)—Cash Prize Rs. 2
16. S. No. 2485 K. V. Raguvhir, Class VIII (Hyderabad)—Cash Prize Rs. 2
17. S. No. 5141 Miss Rajkumari Tandon, Matric (Lucknow)—Cash Prize Rs. 2
18. S. No. 4096 Kamala Kunta Guha, Class IX, (Mymensingh)—Cash Prize Rs. 2
19. S. No. 4541 Miss Nilima Duara, Class X (Dibrugarh)—Cash Prize Rs. 2
20. S. No. 1867 Abdul Jobber, Class VIII (Lahore)—Cash Prize Rs. 2

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THE MODERN STUDENT

VOLUME IV

JUNE, 1936

NUMBER 6

The Modern Revival in Indian Painting

SOME MATERIAL FOR HISTORY

II

By KULAPATI DR. JAMES H. COUSINS, D. LIT.,

Principal, Theosophical College, Madanapalle, Madras

My association with the revival of Indian painting was led up to by two circumstances prior to my coming to India.

During a vacation in Normandy (France) in the summer of 1912, my wife and I had the happiness of spending a few days at the seaside home of the prominent Irish political leader, Madame Maud Gonne. She was accompanied by her son and niece, and a small zoo of pet animals and birds. W. B. Yeats, the poet, was also a guest. After supper we discussed psychical research, in which we had occasionally co-operated, and Indian philosophy, in which a number of the new Irish literary group in Dublin were interested. But the dominant enthusiasm then in Yeats' mind was a manuscript book containing



Dr. James H. Cousins

what he told us were English translations from the original poetry of an Indian author of high repute in his native country. He read us a number of pieces, and we too became enthusiastic. Two nights from dinner till midnight completed the book, and we felt that we had come into possession of something very high and holy and important. The translations would be published, Yeats said, and he would write an introduction to them. In due time the epoch-making "Gitanjali" was given to the world! I heard that the poet had an idealistic school in Bengal; and as I was on the alert for any feasible way of getting to India for a while, I got the idea of writing and offering my services as a teacher—but have never been able to decide whether I did or not. Anyhow,

I had made a sympathetic mental link with the future.

In 1913 my wife and I broke up our home in Dublin, which had become a centre of enthusiasm such as the new movement in literature and the drama in Ireland of which I was one of the pioneer poets and dramatists, the study of Indian philosophy and Theosophy, the propaganda of vegetarianism and woman suffrage in which latter cause Mrs. Cousins had twice gone to jail: it had also become a meeting-place of Indians who had come to Dublin to study law or gynaecology. I had been invited to go to Liverpool to learn the technique of a food-reform adventure as a preliminary to starting a branch in Bombay through the help of the late Mr. (afterwards Sir) Ganga Ram. But the outbreak of the European war in 1914, shortly after I had spent a week in Germany, upset plans, and we seemed destined to a long stay in a suburb of Liverpool. I had occasionally to go to London on business. There my reputation as one of the new Irish group of poets drew me to congenial company, and I began to be a feature at social functions among the high-ups as a reciter of my own poetry. On one such occasion, organised under the auspices of the Brotherhood of Arts by Miss Maud MacCarthy, the moving spirit of the society, it was made known that it was my last appearance for some time, as I was shortly going to India for three years—I had accepted an invitation from Mrs. Annie Besant to become literary sub-editor of "New India," which she had recently started in Madras. A lady emerged from the audience and told me that she too would shortly be going to India: her husband, Mr. John Woodroffe, was a judge in Calcutta: perhaps we would meet some time. We did—and out of this converging of dynamic personages and inevi-

table circumstances came my active association with the revival of art in Bengal, and its ultimate spread westward to Sind and southward to Ceylon.

My work on "New India" began in November 1915, and included a weekly page of reviews. The chief sub-editor, Mr. B. P. Wadia, asked me one day soon after I had established my table in the editorial office to notice a report of the work of The Indian Society of Oriental Art in Calcutta, then in its eighth year. I had seen some reproductions of pictures by Bengali artists in a magazine of which the "chief", Mrs. Besant, had given me a number of copies to look through as she considered it a force in the coming development of the cultural life of India; it was a journal to which we should, she felt, give all possible support. It was "The Modern Review." When the report and the reproductions got together in my consciousness they set me on fire with the realization of the possibilities of the movement both as a restorative of the creative genius of India and a means of conveying something of the inner reality of India to the world at large. Instead of a review I wrote a leading article. A routine copy of the paper went to the Society's office. The identity of the writer of the appreciation of the movement became known. Soon afterwards I received a presentation copy of a monumental work, "South Indian Bronzes," by O. C. Gangoly, and thus began a friendship that I count among the high privileges of my life in India. The book was a liberal education to myself, then only on the glittering horizon of a vast world of art-creation, and I passed my growing knowledge on to others, as ignorant as myself, in various articles in "New India."

But the sequel of deep significance for the future was the receipt of a letter

in such distinctive handwriting that only the combined guessing of the editorial staff could get at its contents. It turned out to be from Sir John Woodroffe (he had just been knighted) saying that he had learned that I was the writer of the leading article in "New India" on the Bengal movement in painting; that his wife had met me in London; that the annual exhibition of The Indian Society of Oriental Art, of which he was President, would be held shortly; and that they would be happy if I could come to Calcutta as their guest, and write about the exhibition for my own papers and any others I cared to write for.

My immediate personal response was a delighted wish to be able to accept an invitation so near to my heart. But problems arose. I could anticipate my Wednesday page of literary items and my Saturday page of reviews. But my intimacy with Europe had added the war cables to my work, and I contributed general articles, and paragraphs to "On the Line." Anyhow, I could only leave the decision to the editor; so I placed a fair copy of Sir John's letter on her desk with other routine items, and awaited the glint of her spectacles at a particular angle over her desk which would tell me that I was in her line of vision through her sanctum door, and wanted... "I think you should go," she said. "We shall miss you; but you cannot tell what may come out of it." With characteristic largeness, which disregarded her own convenience when possible national service was in view, she gave me a week's leave.

I saw the exhibition, and thrilled to its spiritual beauty, so rare in modern art outside India, and was moved by a seriousness and aspiration beyond the technical and sentimental interests of the art-circles in which I was reared. Rabindranath came from Santiniketan "to greet the fellow-countryman of the

Irish poet who introduced me to Europe"—which took me back to Normandy and Yeats. I wrote for "The Statesman" as well as "New India."

But writing did not seem adequate to the occasion. The idea got hold of me that the movement should not be interned in Bengal, and known only in the rest of the country through abstract articles and small shiny reproductions, excellent though these were. Its achievement had been carried to the West in an exhibition in Paris and London which had been recognised as opening a new chapter in art-history. But why not India? And why not start with Madras, where the inspirer of the movement, Mr. E. B. Havell, had worked before going to Calcutta; where already there was considerable public expectancy with regard to the movement, and facilities (I knew) for an exhibition? I talked this possibility over in detail with Sir John Woodroffe and others. Problems of transit, insurance, accommodation, handling, displaying, were satisfactorily disposed of; and I returned to Madras with the good news that, if a responsible local group would take the matter up, the exhibition could be removed to Madras after its conclusion in Calcutta.

Mrs. Besant sponsored the exhibition enthusiastically. Mr. Wadia saw to the general organization and publicity. I looked after the hanging of the pictures. The Young Men's Indian Association lent their rooms. And the Governor of Madras (Lord Pentland) opened the exhibition. Thus came about the first showing of the actual work of the Bengal painters, then called the Tagore School, in India outside Bengal as far as I have been able to ascertain. I shall be glad to know if there was any other before it. It is easy for records of such a movement to have holes in them—even as an article in

"The Modern Review" of July 1935, in referring to Mr. Baroda Ukil's exhibition in London in December 1934, as "the third exhibition of Indian art in London," overlooked an exhibition of some 180 pieces which I gave for a week in the gallery of the Faculty of Arts behind Piccadilly in 1925, out of which came the superb reproduction in exact colour of five of the paintings in the next Christmas Number of "The Illustrated London News" which carried knowledge of the movement to the ends of the earth.

But that is another story.

The first Madras exhibition was given early in 1916. I cannot give the exact dates now, as I am writing sixteen hundred miles away from my base. I shall give a chronological appendix after I get back to my diaries. The exhibition attracted much attention and excited some controversy, but sold no pictures. Sales came later, and a succession of exhibitions, which, however, are outside this sketch of my own personal contacts with the movement. [To be continued]



"How Rabbits Dine"



"Shy Ones"



"Seeking pastoral"

—Photos by Pratapray Dave,
Dhrangadra

Roads to Adventure

By ALAN C. MCKAY,

District Scout Commissioner, Madras

It is doubtful if there is to-day a Royal Road to Adventure, at least for those of us whose lives are circumscribed by office, schoolroom or workshop walls. It may be possible for a Richard Halliburton to re-live the adventures of Odysseus, to swim the Hellespont, conquer the currents between Scylla and Charybdis and emulate Hannibal by crossing the Alps on an elephant's back ; it may be that adventures are to the adventurous, but what chance do you and I, hemmed in by four walls, get to be adventurous and to be gay dogs in our day ?

There was a time when the fever that made men's blood race through their veins could be assuaged by their leaving home and friends and departing to the Crusades ; a time when, like an Amayas Leigh, they could circumnavigate the globe, and harry the Don Fernandos in the Spanish Main, or when they could accompany Raleigh, Captain John Smith, Cook and other great pioneers and carve an Empire from the unknown world. Those were swashbuckling days, calling for picturesque description, but they were fashioned out of the very stuff of adventure. This material age has killed—we have to remember Everest, Lawrence of Arabia, Admiral Byrd—the wider world of adventure, it has hemmed us in by Trade Union hours, by a Fortnight in September, by a monthly pittance that barely suffices to cover the vicarious adventures of the Picture House. Much as we would like to set our life upon a cast we dare not stand the hazard of the die, else we lose our job or become subject to the payment of alimony ! To most of us adventure is a splendid, exciting thing to read about in the latest book from the

library, but we can rarely set forth of fixed intention to meet it.

There are men born under lucky stars to whom adventure comes whether or not they desire it, men whose work is such that these dim frontiers of the imagination of which we stay-at-homes dream, become their reality ; it is their books we read, they whom we envy. We quarrel with Fate and ask why such a man should find his life leading him along adventurous paths while we sit with our noses to the monotonous grindstone. We grumble—but it is not because we are once again afraid to stand the hazard of the die ?

After all there are adventures—and adventures. We are not all Mungo Parks, Scotts, or Lawrences ; we have to be content with a world nearer home, a world, or a cross-section of it, that lies about our doors, stretching only as far as our eyes can see and our feet carry us in a hard day's walking. We have to be content with the smaller adventures of life, with adventures that do not come to meet us like the dragons of the Romantic Age, but with little deeds that we ourselves plan and set out to do. We could ride for a month of Sundays without meeting a damsel in distress or a cross-eyed knight holding the ford, but we can plan our own little expeditions and by putting our own vivacity, imagination and energy into them, can transmute them into little adventures that will add spice and pleasure to our days.

My own royal road to adventure (I do not spell it with capital letters !) is the open highway to nature, leading to a thousand small adventures that delight one

and transfigure the ordinariness of life's simple plan; the road that should call every manjack of us irresistibly, the road of which Stevenson sings so bravely. If there is not such a road in the inner mind and imagination of all of us then we have allowed the fusty cobwebs of life to gather to such an extent that we never feel the fresh wind blowing or observe the stars in their courses. We are deaf to the call of the wild, we do not wish to go down to the sea again, to the lonely sea and the sky, we do not hear 'lake water lapping with low sounds by the shore', nor do we care whether

"Fair laughs the Morn and soft the
Zephyr blows.
While proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes;
Youth on the prow, and Pleasure at the
helm."

Let me describe the simple delights I have found along the road I most like to travel, delights I might so easily never have experienced had I not been a Boy Scout and had leaders who read more into Scouting than mere indoor tests and dull parades. I am prepared for you to scoff at my idea of pleasures, and to ask querulously; "Do you call *these* adventures?" Well, they are what I have made them, the incidents of a day's walk, of a camp, of a year's hobby, perhaps even of a decade or two of affectionate study. Described, they may lose the glamour they had for me many years ago and become mere commonplace, but many of us snatch pleasure, excitement, yes, even adventure, out of the simplest things. It is good to know that I am not alone on my journeys; frequently I encounter kindred souls and like the Four Men of Hilaire Belloc we are well-met and happy in each other's company until the time comes for us to take our own ways once more.

I have to retrace my steps a very long way to the fortunate night for

me when I met the Starman, and, unknowing, fell into adventure. He was no scientific astronomer, this local Galileo of ours, who pottered about on his roof with telescopes that were no doubt of proud and ancient lineage, but that had long outlived their greatest utility; he was, however, the first person to interest me in the skies telling me not only of how "the stars in their courses fought against Sisera", but of how in olden times they were considered to hold almost omnipotent influence on the lives and destinies of men.

Mythology and astrology became woven in a pattern of gay and exciting colours, as, under the practised hands of my mentor, I swung those antiquated lens across the night sky, discovering new worlds, and listening to old stories re-cast, made vivid, and more interesting than ever before. The stars soon became to me not merely "the stars", but planets whose rising I welcomed, and constellations whose names I knew, legends concerning which were familiar to me, and whose places in the sky I could immediately find. And now,

"When the stars pitch the golden tents
Of their high campment on the plains
of night".

a part of me that no man knows come to life and I adventure with the stars in their courses, not after the scientific manner of a Jeans or an Eddington, but as a mere amateur taking enjoyment where he may. I quickly discovered that more of Scouting lay in star-lore than I had ever imagined, and just as the telescope had opened new worlds to me so now did this discovery bring new possibilities before me. I had always felt the lure of maps, I enjoyed being able to find my way by compass reading, being able to tell North from South, and East from West by many of the tricks of the trade. By day I could travel hopefully, by night I was a sluggish

on the way, cowardly lest I lose my direction. But now the stars in their courses fought for me, the Plough, the Pole Star and Orion guided me, from them I took my bearings and compass points and soon the night became like day.

When I read of the real adventures of explorers, of castaways, of men lost in the desert or the bush, and of how night after night they walked 'by the stars' I felt that thrill of understanding, of sympathy and fellow-feeling that made me for the moment akin to those struggling men. When one day I read that yet another of the heroes of my youth had died in harness I saw then, and see now, the picture of Ernest Shackleton standing on board the "*Quest*", off the bleak South Georgian Coast, with his eyes intent on that "lone evening star" that brought him comfort. He had adventured for, he had travelled by the light of many a star; when he came to die he paid them his last great tribute.

Can I call those things 'adventures'? Yes, I think so; one can have adventures of the mind, as one can have *affaires de coeur*, or adventures more in the accepted physical sense. These last may come if we travel by night, taking the stars for company; we can all enjoy the "bed in the bush with stars to see" even although we cannot write about it in the spirit of that gay vagabond Stevenson.

So I ask you, young readers, what know you of the stars? It comes to my mind as I write this, that I have sat with you 'by the broad road' that stretches and by the roadside fire; that I have camped with you beneath the glittering mantle of your Eastern night sky, that I have stood by your side at the hour 'the grey wings pass beyond the mountains', at that hushed

moment when Morning in the Bowl of Night flings the Stone that puts the Stars to flight, yet I cannot now recall having heard you ever talk to me, or others, of the stars. You have taken them as you take the sun, the mountains, the rivers and the trees, as merely immutable gifts (if you even think of them as gifts) of Nature, affecting your horoscopes, perhaps, but not enriching your lives. You take them for granted and miss their significance, mystery and interest; you concern yourselves not at all with their adventures amongst themselves as travellers in the sky's immensity, or with the adventures that they might bring to you. You watch the sparks from the logs of your camp-fire disappear about the tree-tops, but you do not glance above the trees to observe the sentinel stars set their watch in the sky.

Here then is one road I would have you follow and be assured that it will interest every one of you. You all know the story of how two prisoners looked out of the narrow window of their cell and of how one saw nothing but mud, while the other saw the stars. I put it to you that many of you are like the prisoner who only saw the mud. You look out of your narrow window, only able to see the sparse acre of ground before you, uninteresting, monotonous, because you have seen it and gone over it so often before. You do not lift your head to see the stars—and you miss a great part of the purpose and meaning of life.

This may appear to be a metaphorical manner of pointing my argument, but if you will take me literally and lift up your head to study the stars you will quickly discover that you are off along one of the roads to adventure that I greatly wish you to follow.

The League of Nations in the Crucible

By Prof. NIRMAL KANTI MAJUMDAR, M. A., F. R. ECON. S.,

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In the background of the gradual annexation of Manchuria by Japan, the conquest of Abyssinia by Italy, the dramatic occupation of Rhineland by Germany, the shameful violation of the treaties of Versailles and Locarno, the League



Prof. Nirmal Kanti Majumdar

of Nations stands discredited before the world. People nod their heads shrug their shoulders— all too sceptical about the utility of the League. But there is nothing new about its temporary eclipse. The 'white' war of tariffs and the 'red' war of arms ever throw the world into a flutter. Faith declines and faith revives. Hope darkens into despair and despair kindles into hope. Each crisis in international relations is a psychological crisis to the spectators of the international drama. Thus the burial and resurrection of the League go on !

Such is the fate of every new experiment. The League of Nations is a new experiment in a new age. We must give it a fair trial. Time is not yet for a final

verdict. The task before the League is a stupendous one. The outlawry of war and the organisation of peace are not to be quickly and easily achieved. It is a work of generations, not of a decade or two. Through a lapse here and an error there the League will come into its own.

The League of Nations is not to be viewed in a spirit of pessimism. Optimism is the savour of life, and nothing that is great or glorious is accomplished without it. True, the League has belied the millennial expectations. But who is responsible for that ? Not the mummies of Egypt—not the sky-scrapers of New York, not the polar bears of the London zoo. If the reality has fallen short of the dream, we the citizens of the world are to be blamed. The shade of Machiavelli haunts us still ! Is not Dictatorship an expression of aggressive nationalism ? Is not Planning an expression of economic isolationism ? For all its failings and shortcomings, however, we must look to the League as a beacon of hope. If war is in the blood of man, peace is in his heart. The 'hotel diplomacy' of Geneva may yet prove to be the greatest unifying force in the world. To quote from the *Work, Wealth and Happiness of Mankind*: "Let us accept the League for what it is and for what it may be.....If it is not the home of unity, it is for awhile a convenient postal address. It has been and is, and it may well continue to be, a point for assignments, for enquiries and meetings and the preparation of more effective co-operations".

There are, I think, two distinct methods of studying the League. One is statistical, the other is psychological. The statistical estimate is to note how many

disputes the League has settled, how many currencies it has reorganised, how many draft conventions it has passed, how many countries it has rescued from grinding autocracy and raised to the dignity of mandated territories. All these are achievements tangible and material. Other achievements no less permanent and real are brought out by the psychological test—how many contacts have been established, how many friendships created, how many prejudices killed, how many animosities buried, how many jealousies damned. One who has watched the activities of the League with the perspective of a historian and the vision of a philosopher cannot but admit that both types of achievement are slowly but surely progressing.

The problem of the League is in the main a problem of education. Here is a great role for the Committee on Intellectual Co-operation. It is to devise a new education for a new age. Although our theory of education lays stress on individual perfection, our systems of education are all too nationalistic. In the growing citizen's childhood national heroes and events shine in resplendent glory. To his sketch of heroes the historian gives a touch of the unique and the divine: to his narrative of events he adds an element of liveliness and picturesqueness. A French boy has a thrilling interest for the Napoleonic legend. An English youth is fired with the accounts of Waterloo and Trafalgar. An American rises to an ethereal height when he speaks of Washington or Lincoln. An Indian bends his head in admiration when he reads of Sivaji or Protap. In such a context the League of Nations must work largely in a vacuum; Mr. Wells's cosmopolitanism has to wander round the globe as a disembodied spirit; and Prof. Laski's equation

of nationalism with civilization must remain a philosophical abstraction.

The educational syllabus in its earlier stages should be revolutionised all the world over. Anything that tends to foster the smaller 'isms' (communalism, provincialism, nationalism) should be completely banished from the mind of the growing boy or girl; anything that tends to promote the greater 'isms' (internationalism, cosmopolitanism, humanitarianism) must be preached with religious fervour. Much valuable lead in this direction was given by the Sub-Committee of Experts, Committee on Intellectual Co-operation, 1927. An educational synthesis will make for moral disarmament and moral disarmament will bring about political and economic disarmament. What is more, it will create a state of mind which will regard war as 'one of the picturesque irrationalities of the past'. The liberation of the mind from its age-old enemies, the clearance of the rubbish of pride and prejudice and the fetish of war and conquest will be the greatest crusade of all the crusades for world peace.

All this is more easily said than done. Practical difficulties are innumerable. We have got to steer clear of rocks and shoals and quicksands before we reach our journey's end. Success depends on the intensity of will and the strenuousness of effort. Our chief appeal, however, is to the logic of facts around us. The choice is between education and catastrophe. To quote the authors of the *Science of Life*. "There will be much instinct, much vigour and passion on the nationalist side, but in every country the nationalist side will be telling a different story, while all over the world men imbued with the scientific spirit and a realisation of historical values will be working for identical ends."

India under the New Constitution

By J. N. GUPTA,
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Short-Sighted Pessimism

The new constitution has not been hailed joyfully in India. In England too the conservative bloc systematically opposed it during its passage through Parliament, casting doubt upon its suitability for the country. But experience in politics shows that unpopular constitutions were often triumphantly successful. That description would include the American, South African, and Australian constitutions. Contrast with them the fate of the constitutions which were acclaimed as the most satisfying documents, guaranteeing freedom and fulfilling the most cherished dreams—the constitution of the Union of liberty in Turkey in 1909, the democratic parliament in Peking, and the once-famous Weimar constitution. They were unworkable because they were not sufficiently comprehensive in their design, and acknowledging fully the claims of a party or political or social groove, they ignored the rights of all other parties.

The new constitution aims at doing justice to a multiplicity of claims which were carefully examined at the various Round Table Conferences during the period of five years. Every section of the vast Indian population had its representative at these Conferences and it can justly be expected that the fruit of wisdom will survive the flowers of impetuosity which blossom and perish in a season.

The Grounds of Criticism

The attack on the constitution in the Indian Press is mainly fourfold and may thus be stated : (1) The presence of

the Indian Princes in the Federation criticised as anti-democratic ; (2) the Communal Award has provoked opposition ; (3) the vested interests are alleged to have received special protection ; (4) the safeguards are held to have rendered the promise of self-government nugatory.

No government will bring any good to the country as a whole unless it is federal in character. The Princes could not be kept out of the federation. Experienced British and Indian opinion concurred on this point, Mahtma Gandhi too acquiescing in the wisdom of the proposal.

The Communal Award was the only way out of an impasse. The minorities did not come to any agreement even under the guidance of Mahtma Gandhi. Bitter experience in European politics showed that communalism was not to be got rid of by simply not taking any notice of it. It led to wars and bloodshed in the past and may do so in the future unless steady effort was directed by the legislature towards establishment of unity.

The second chambers introduced under the new constitution will be a special protection for vested interests but the power which the moneyed classes will use in their own interests will be derived from an electorate numbering three crore and a half. There is no doubt that this vast electorate will know how to act to promote their own welfare and will not be content to be led so that interests contrary to their own may be furthered.

Great Britain and India

The Montford Reforms were not fully exploited for strengthening the cause of law and order and for promoting the economic and social development of the country. The Congress stood aloof. It is not easy to fix responsibility for the comparative ineffectiveness of the 1920 Act. The weakness of the Act itself, the unyielding attitude of Great Britain and the I.C.S., the non-co-operation of the Congress—all these have been cited as causes. That the results were evil is, however, admitted on all hands. The repressive measures coming in the wake of the campaigns of civil disobedience, the split between the Hindus and the Moslems, and the arrest of social and economic progress—these show what the loss has been. The best way to achieve progress is by shouldering responsibility and not by shunning it. If the new constitution finds willing support from the people in India, there is no doubt that a new epoch of all-round progress will be inaugurated. Indeed those restraints and fetters which were agitated against by the non-co-operators having been in the main removed, there seems to be no occasion to withhold co-operation. The internal government will be practically conducted by the people's representatives in spite of the safeguards which will not interfere with the day-to-day administration of the country.

The Keynote of the Constitution— The transfer of power to Indian hands

The Montford Reforms kept the British Parliament as the pivot round which the machinery of the Government in India moved. The Governor-General in Council was answerable for the Government of India to the Secretary of State and not to the Assembly. The Provincial Governors were similarly in touch with the Viceroy and the Secretary

of State to whom they rendered their accounts and not the legislatures. Some departments of public administration were indeed made over to ministers but the transfer was imperfect in the absence of the popular control of the finances. The Montford Reforms afforded a good training ground for those who were to pilot the Indian government in future but by itself it conferred no more than an opportunity to exercise an influence on the government.

The new constitution changes this root and branch. Law, order, and finance will be controlled along with other departments by ministers who will be responsible to the legislature. The internal administration will vest in them both at the centre and in the provinces. The Viceroy will be responsible to the Secretary of State for Foreign Policy and the Defence of the country against external attack. The Governors will, however, be authorised to interfere in the following eventualities:—when peace and tranquillity of the country is jeopardised; when the recognised sphere of the Princes is encroached upon; when the rights of minorities or the services are menaced. The Viceroy's interference will be necessary when the financial stability or credit of India is impaired. The initiative in any case will rest with the Indians and if they can acquit themselves creditably, they will have at no remote date all the power to themselves. The new constitution replaces "influence" by responsibility and is a memorable advance over the Montford Reforms.

This substantial transfer of authority to Indian hands caused severe criticism of the proposals by a section of the British public before they were finally embodied in the form of a constitution for India. But the way in which even conservative British opinion overcame its prejudices and rallied to the support of India when the Bill was finally passed

as an Act of Parliament affords convincing proof of Britain's friendship for India and it is on this bed rock that the federal constitution will find a secure footing and pave the way for future progress in India.

The Utility of the Safeguards

Much bitterness has been felt and expressed on the subject in India. Their utility will not extend beyond the transitional period through which India is now passing. If the Indian legislatures prove themselves capable of bearing the burden entrusted to them, opportunities for greater responsibility will arise. The art of government is difficult to master as Aristotle knew well. Democracy is the most difficult form of government and if it takes time to acquire skill in it, none need be ashamed. Democracy cannot be successful if there is only a handful of men who understand the situation and realise what improvements to effect. They have to get the support of an electorate and carry out their programme with the help of a majority. This means rising above hundreds of temptations. In any country this is a hard task. In India the difficulties are unprecedented. The extent of the country, the differences of race, language, religion and culture, illiteracy and the inexperience of the politicians. In such circumstances safeguards are indispensable and commonsense and the experience of mankind cannot devise a safer journey to the goal of Dominion Status and complete independence without these clogs which impeding the headlong course of the coach will keep it from landing in a ditch.

The task before the Indian Legislatures

When the Indian ministers come into office under the new constitution, they will discover two facts of much

practical value. One is that the policy in day-to-day affairs affords little scope for change. Hence political parties follow almost a uniform practice in this business. The next thing is that a sound administration will easily condone neglect of promises made at the time of election. Even congressmen holding office will find not much occasion to be arrayed against the Civil Service, Governors and Secretaries of State. The practical field acquaints one with the nature of the task and demonstrates the fitness of certain measures which would not be easily understood from a distance.

The claim made by Indians to govern themselves is legitimate because, apart from unity and good government which they enjoy under the British Raj, they require political, economic and social reforms which cannot be given them by a foreign power.

The Ministers and legislatures will have to maintain the unity of India and to preserve internal law and order. They will have also to preserve good relations between the Princes and the Provinces with reference to the federal work. They will be required to keep the administration on a sound financial footing. Economic and social development throughout India will also challenge their attention. They will have to attend to appeals for redress of grievances. They will also exert an "influence" in the field of defence.

In discharging these functions they will be brought into contact with Governors and the I. C. S. whose experience they will value and whom they will relieve greatly by removing from their shoulders their primary responsibility for law and order.

Statutory protection for the Civil Service

The value of Civil Service does not seem sufficiently to have been appreciated

in India. Before the War, the Civil Servants were practically the rulers of the country. Conditions will be changed under the New Constitution more completely than they were under the 1920 Act, and the position of the Civil Service in India will be very similar to that in England.

The radical party before it came to power in England often adversely criticised the Civil Service but since 1924 which marks the advent of Labour to power, criticisms are no longer heard. The explanation is simple enough. The task of government requires knowledge and experience which the Civil Service possess pre-eminently. Hence ministers who are chosen by the popular will find that they cannot do without their advice and co-operation.

Bureaucracy has its defects and democracy too is not perfect. The dead level and inhumanity of the one and the extreme dependence on votes in the other are equally undesirable. But the defects of both can largely be remedied under the system of responsible government where ministers are advised and obeyed by the Civil Service, the responsibility for the policy being entirely that of the ministers.

The Ministers in India will find in Civil Servants the means of being in touch with the various social and economic movements in this vast country and acting on their advice, the ministers will be able to initiate social reforms and secure improvement.

That the safeguards for the Civil Service are most important will be realised when it is remembered that Ministers are often so pressed to find jobs for their friends, supporters and relations that unless the Civil Services were protected by statutory rules, all consideration

of efficiency would be cast to the winds. The nationalist hostility against the foreigner is a common phenomenon. Under the circumstances the Civil Service would fail to discharge their duties unless the continuity of their service was guaranteed so long they did their duty honestly and efficiently.

Prospect before the Indian Legislature

Much will depend upon the representatives chosen by the electors to sit in the legislatures and the ability of the ministers themselves in determining the speed with which the goal of dominion status will be reached. If no seriousness of purpose is shown and time is wasted in bickerings, public opinion in India will demand the use of reserved powers for restoration of order. But such an occasion will not arise if a constructive policy is pursued and the legislatures proceed to their task in an earnest and practical spirit.

Defects in the Constitution

The constitution represents five years' incessant toil. The purpose for which it has been drawn up has no parallel in history, for no where has such a vast country ever attempted to govern itself as a unity on a responsible basis. It has been noticed that the attempt to remove one defect or anomaly brought in another of even a more serious nature. And no one has succeeded in framing a better constitution, free from the defects and enjoying a more general confidence.

Two great advantages for India

India at the inauguration of the new constitution has two advantages of great value. One is that being part of the British Empire she is protected from fears of attack by an external power. Everywhere in the world such apprehensions have disorganised finances and have

kept nations in a panic of terror. India may grudge the money she pays on the maintenance of the army but until pacific principles are followed such expenditure is unavoidable. The other advantage is her financial soundness.

Constitutional co-operation and India's political salvation

The way to India's political and social salvation lies through constitutional co-operation. The surrender of primary responsibility to India by Great Britain has been accompanied by doubts as to whether the country was as yet able to face the tremendous task. If law and order is maintained, finance is administered successfully, and economic and social development goes on under the new regime, India will in near future, be able to take her place by the side of the Dominions of Canada, Australia, and South Africa.

The danger of an obstructionist policy

An obstructionist policy whether within the legislature or outside it is entirely opposed to Indian interests, for the primary responsibility being at the hands of the people themselves, it is wrong to shun it and clamour against some provisions which they will start into life by their opposition instead of letting them die by an efficient administration of which they may be capable, if the problems in India are dealt with properly, there will be less and less occasion to invoke the special responsibilities and India will get what she desires by friendly co-operation with Great Britain. The safeguards will be dropped by the rise of "conventions" or they will be modified by legislation. At present their importance must be allowed in view of any breakdown in the constitution that may occur. That possibility will not be imminent if capable persons are returned to the legislatures for securing the best interests of the country.



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The Film and Rural Reconstruction

By SHEIKH IFTEKHAR RASOOL

It seems superfluous to repeat that agriculture is the chief economic factor in the wealth of nations and the principal element in their social stability.

If agriculture does not receive the attention it deserves and proper measures are not taken to allow the peasants to live in satisfactory conditions, if the rural population begins to abandon the countryside, national industry and trade



Sheikh Iftikhar Rasool

will suffer, and the social and economic situation will be disturbed. Every effort should therefore be made to keep agricultural conditions normal.

The film here, as in other fields, can render great service. The already existing instructional films which aim at

improving the peasants' knowledge, should be supplemented with other pictures dealing with social and family questions.

Improving Rural Conditions

It is not only economic conditions which operate in agricultural life, but social and rural factors have their influence also. It happens sometime that a farmer who has reached a certain standard of wealth wishes to live in a city on account of the greater degree of comfort there. The peasant in general finds the life of the city attractive. This is a reason for us to make country life more appealing. We must consider how this is to be done.

It has been argued that it is necessary for man to have enough to live on (economic satisfaction), but I think that man can live and philosophise contemporaneously, and the two questions can be examined and dealt with at the same time. I see in this the possibility of developing and improving the social and family side of domestic life.

The farmer ought to make better use of his resources to render his surroundings at home more agreeable, while his wife should interest herself in forming the character of her children and making the home more attractive. Several countries have placed ruralisation in the front of their programme, and this includes the improvement of country life which is so necessary.

Role of the Cinema

The film, when applied to teaching and spreading a knowledge of agriculture,

becomes an incomparable interpreter of nature and science, a precious source of information which teaches pupils how the land is to be cultivated and live stock raised.

The cinema can show us modern farm planning, the construction of rural habitations and big schemes of electrification, drinking water installations, irrigation projects and practice.

Veterinary science can be taught by its aid, and how pests are to be fought, what is the best way to preserve agricultural products, and the various trading and commercial systems in use. Packing freight, and selling methods can also be illustrated by means of the film, while it can be usefully employed to summarise agrarian inquiries. The motion picture develops the powers of observation and and research in the young, and stimulates their initiative and enterprise.

Cinema in Agriculture

The agricultural cinema has become to-day an indispensable aid to the country teacher, the lecturer, the engineer, the rural propaganda agent. It does away with a lot of useless effort, and reduces to a minimum the lengthy preparations of lessons and scientific experiments. It instructs and amuses. Everybody, whether townsman or countryman, has need of something to distract him from the monotony of his daily existence, and the motion picture fills the want admirably.

The kind of film to use is a subject which must be taken very seriously because the popularising force which derives from a given picture depends closely on the methods which have guided its production.

In the case of the agricultural picture, it is indispensable that the

author should possess a knowledge of a number of things. He must be acquainted with science in the first place, and the practice of agriculture, understand the the cultivation of the land, and raising of live stock. He should also be a practical farmer of experience, and have first hand knowledge of all farm work and agricultural organisations. He should know the customs, life, and habits of the peasant population.

It can hardly be gainsaid that one does not often find all these qualities and capacities in one individual, whence we arrive at the fact that films of this type usually require two specialists.

Character Building

I now come to the fundamental point in the amelioration of rural life: the formation of the character of the young peasants.

It is all very well to teach the countrymen agricultural technique by means of instructional films, showing them what plants to cultivate, and how to grow them, but this does not improve their comfort or the general standard of their homes. Until efficacious general measures are taken for forming an agricultural mentality, and for improving the character of the rising generation of peasants, we shall have done nothing useful for rural life.

The characteristics of real civilisation are the elevation of the character, the control over oneself, the dominion exercised over one's instincts and the traditional defects deriving from preceding generations.

Great progress has been made in the field of infantile hygiene, and the mothers have been taught the errors they should avoid and the proper rational systems to

follow. In some countries, subsidies for children and food supplies are well organised, but in the matter of moral education, we are still in the stage of empiricism.

The rural films ought everywhere to suggest to families the best methods of raising the level of their civilisation by improving the character of the new generation.

The motion picture can and must act as a guide in these subjects, pointing out the lines to be followed. Education-

alists ought not to be content with seeing animated examples before their eyes. They should apply these examples in their own homes.

The motion picture is the most marvellous instrument for popular education, but in order that it may reach a maximum of efficacy and utility in the countryside, the organs which make use of it should give due weight in their projections to professional, moral, family, social and recreational questions in order to stimulate the amelioration of rural life in the highest sense of the term.

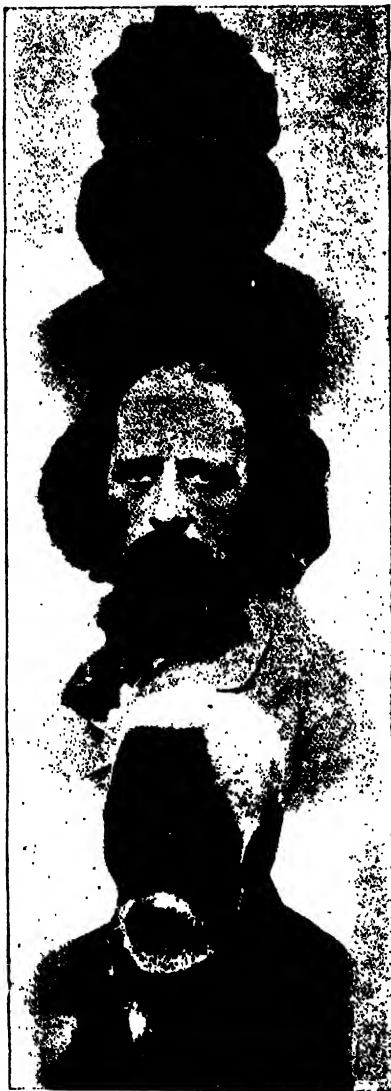
ON EDUCATION

Every man has two educations—that which is given to him, and the other, that which he gives to himself. Of the two kinds, the latter is by far the most valuable. Indeed, all that is most worthy in a man, he must work out and conquer for himself. It is that that constitutes our real and best nourishment. What we are merely taught seldom nourishes the mind like that which we teach ourselves—*Richter*.

The Race Mystery

By "COMRADE"

Racial hatred and prejudice have always dominated the human mind. In



From Top to Bottom :—
Australian Aboriginee ; White Man
(Lord Tennyson), Maori

some it has planted a veritable feeling of superiority complex, and they have a deep reluctance against any intimacy with other races. Every nation takes it for granted that their particular civilisation is nobler and higher than that of the others and they pride themselves as God's own chosen race.

Although we call the different peoples of the world by various names, the whole question of racial origin is wrapped in mystery. We speak of the Aryan, the Dravidian, the Latin, the Celt and a host of other races. The division of mankind into several races is nothing but a myth. The Aryan, the Latin and the Jewish races are all linguistic or religious groups. There is no such thing as an Aryan race. Aryan is the name given to a group of languages of Europe and Asia. Latin, Greek, Sanskrit, Persian and Armenian are all Aryan languages.

By the word 'race' anthropologists mean a group of people possessing similar physical characteristics or look much the same. Properly speaking, there are no Aryan and Semitic races. Mankind may be broadly divided into three groups as fair, dark, and the yellow. There may be several subdivisions in each. But over and above the differences in colour and features, to say that there are innate mental differences between people of different places is based upon prejudice rather than upon fact. Intelligence test carried out in Australia and South Africa have shown that black children are not inferior in intelligence to white children. Almost all the European and American universities will readily testify to this fact.

The so-called racial differences are merely differences in up-bringing.

Dr. Gordon, a well-known Anthropologist has laboured much to, prove that the white man's brain is bigger than 'the



From Top to Bottom :—
American Indian, African Negro,
Mongolian (Chinese)

black brains' and came to the conclusion that the black man is not capable of absorbing the Western civilisation because of the smallness of his brain. According to Dr. Gordon the average capacity of the brain of the black man is 1316 c. c. while that of the European is 1481 c. c. But another anthropologist Martin has shown that the average capacity of the brain of the Eskimos was 1563 c. c. This being the case if Dr. Gordon's theory is accepted, it would show that the Eskimos have a higher culture than the Europeans, and that the white people are innately incapable of rising to the higher intellectual level of the Eskimos.

If people would only keep their eyes and minds wide open, they would soon realise that all this talk about racial differences is for the most part sheer nonsense. Even in India, the people of each province pride themselves by calling them separate races. It is absurd to classify ourselves as belonging to different races. Can any one distinguish among the people of India as the first comers and the late comers except to point out to the hill tribes as the Dravidians? The differences are not in the race, but in the dress, the mode of wearing the hair, religion, language and occupation which have a tendency to leave traces in the facial expression and these may be easily mistaken for racial traits.

Shall science be put aside to make place for such witty generalities as that the Jews are conspirators, the Indians irresponsible politicians, the French either realists or phrase-mongers, the Scots stingy, the Americans dollar-idolators, and the English a hypocritical nation of shop-keepers. These are stupid and meaningless generalisations.

No body can prove the superiority of any particular race. The classification of human beings into different races is a mystery.

Robert Bridges

By PROF. S. SARUP,
Jaswant College, Jodhpur

Tennyson held the office of the Poet Laureate for over forty years. He expressed in beautiful words the ideals and hopes of the Victorian age. He stood head and shoulders above his contemporaries and at the death of Wordsworth the laureateship could be given to no other Poet. But the choice of a successor to him left the Prime Minister in a dilemma. The post was kept vacant for sometime. On New year's day 1896, the Queen approved the appointment of Alfred Austin (1835-1913).



Robert Bridges

The selection of Robert Bridges as the 16th Poet Laureate of England in 1913 too occasioned some surprise and protest as he was less popularly known than Rudyard Kipling. During the seventeen years he was the Laureate, he was freely criticised for his long silences, particularly by those who expected every national event to be signalised with a poem. In 1919 he flatly refused to write an "Ode to Peace". When his independence was the subject of sarcastic references in the Parliament he

replied "I don't care a damn." There was considerable jesting at other occasions for the "The king's Canary refused to sing." He wrote *October and other poems* (1920) which include the beautiful *England to India* in his official capacity. There are a few war poems including sonnets marking the death of Lord Kitchener and the entry of the United States into the War.

Robert Bridges was born on October 23rd, 1844 at Walmer on the Isle of Thanet (north east coast of England). At the age of ten he went to Eton, where he distinguished himself both as an athlete and a scholar. He entered Corpus Christ College, Oxford, in 1863 and stroked the college crew and achieved notoriety by refusing later to be stroke for the University because he could not spare time. He took his M. A. degree in 1867. After several month's travel in Egypt, Syria and Germany he went to London and studied medicine. He practised medicine for some time thinking it would make him a better poet by bringing him in close touch with human life. At the age of twenty-nine he published a small volume of shorter poems.

And he is doubtless known best for his "Shorter Poems", which have been collected in five books. He is far above his contemporaries as a writer of lyrics. Mr. Hills, on sound judgment, has named the 8th volume of his poetical encyclopaedia (in which writers younger than Morris and Swinburne appear) "Robert Bridges and Contemporary Poets." During this period the writers of excel-

lent lyrical verse are many but they are not of pre-eminent type, but Robert Bridges easily holds his head over them. "The Emperor of Lilliput," said Gulliver, "is taller, by almost the breadth of my nail than any of his court which alone is enough to strike an awe into his beholders." Bridges easily wins the race by his beautiful poems "There is a Hill beside the Silver Thames" and 'The Winnowers.' 'The cliff top' and 'London Snow' are among the most exquisite of English lyrics.

The lyrics of Bridges are the work of a scholar and a recluse. The life of our day with its philosophies, social unrest, and sciences are excluded from his poetry. His poems have been censured for a lack of warm humanity. Yet a few of his poems are tinged with emotions. Grief is evident in the beautiful poem "On a Dead Child." Such a conventional theme as *Nightingale*, and when Keats had been his predecessor, could not have been made charming for the bird's song only but there is the interest of man in the yearning for unattainable perfection.

"Beautiful must be the mountains
whence ye come,
And bright in the fruitful valleys the
streams wherefrom ye learn your song;
Where are those starry woods? O might
I wander there,
Among the flowers, which in that heaven-
ly air

Bloom the year long!
Nay, barren are those mountains and
spent the streams:
Our song is the—voice of desire, that
haunts our dreams.
A throe of the heart,
Whose pining visions dim, forbidden
hopes profound,
No dying Cadence nor long sigh can
sound, for all our art.

Alone, aloud in the raptured ear of men
We pour our dark nocturnal secret; and
then,

As night is withdrawn
From these sweet-springing meads and
bursting boughs of May,
Dream, while the innumerable choir of
day
Welcome the dawn."

When he was thirty-eight years of age Bridges gave up his medical career and after travelling for sometime in Italy, France and the Netherlands settled at the rural village of Yattendon, in the south



Prof. S. Sarup

of England. He spent twenty years there and this was the most product—period of his life. He abandoned this home in 1905 and went for a sojourn of nine months in Switzerland in consideration of his wife's ill health. Then he built Chilswell House on Boer's Hill overlooking the towers of Oxford, where he lived the remaining quarter century of his life. Here he spent much of his time dreaming in his garden and gazing at the blue

waves of Chilterus or the gentle undulations of the Berkshire downs. Except for the fifteen years spent in London he lived all his long life in the country. He has written much about the country side especially the Thames Valley and the downes by the sea which he knew best. He was known as the poet of the English Landscape. He is peculiarly an English poet and in a homely sense more English than, ever was Tennyson.

His subjects lie nearest to hand, memories, friendships, dreams, and especially the joy of the country side, the beauty of the bank, 'The garden in September', 'the Downs', 'The Hill near Thames', 'The London Snow.' And in everything he finds a kindly joy which suffices to fill the content of his days.

Besides the exquisite word music of lyrics, Bridges claims to be held in great honour for the respect he has shown to his art and for the light he has thrown upon the laws and secrets of English versification. He regarded poetry from the "artistic side" rather than the emotional, and made countless experiments with classical matters. He began with quantitative hexameters in the Yattendom period and becoming more and more audacious technically each year. At some time his experiments in metre were described as "Carpentry." He is not revolutionary in his metrical experiments. They are extensions of the various English metres. No writer of verse understands his business better than Bridges. The secret of his skill as a craftsman lies in the nicely calculated variations of stress. In later years of his life he deve-

loped a verse libre or free verse based on the rhythm of normal accentuation of words. It is practically without punctuation. Some critics regard him primarily as a technician.

He made curious inquisition into the sources of Milton's metrical efforts. His account of Milton's prosody (1893), the critical essay on John Keats (1895) and other essays have done much to excite interest in the study of metre. It is not however, by these, nor by his eight verse plays nor by the long and beautiful early poem 'Eros and Psyche' (1885) that he is likely to be remembered. Nor his fondness of music (he published "Yattendom Hymnal" in collaboration with H. E. Woolbridge, a Professor of Oxford) will add much to his claims of immortality. His shorter lyrics and the sonnets, 'The Growth of Love' as noted above have won him a great name.

It is usually observed that Bridges genius brightened rather than diminished in extreme old age. The 'New Verse' (1925) was said to breathe "such warmth and power" that it was hard to think of the author as an octogenarian. His final book 'The Testament of Beauty' published in his eighty-fifth birth day in 1929, six months before his death is his greatest work and a miracle of youthfulness. It is premature to attempt a final estimate of Mr. Bridges' work. Time after all is the best critic. In the 'Testament of Beauty' and his 'Shorter Poems' Robert Bridges has decidedly made splendid editions to poetic treasury of England.

The Maid of Orleans

By BHABES CHANDRA CHAUDHURI

Amid the vast galaxies of glittering personalities that overcrowd the stellar space of history, the Maid of Orleans is like a comet that rose only for a tiny moment in prominence and then exciting our awe, admiration and fear sank into the unknown. Since then years rolled into oblivion, the great became a level with the lowly in the turn of the cosmic wheel but the lone figure of Joan—the Maid of Orleans—seems still to persist and sing, as it were, a solitary song of love, saintliness and pity that even to-day whistles in our memory. History has often boasted of an Iphigenia, a Zeptha's daughter or a Padmini but the figure of the Maid of Orleans is as queer as an exotic blossom and as inscrutable as the face of Botticelli—standing in the nook of a dusty chapter of history. A daughter of a poor peasant in Orleans, Joan grew like a country wench tending her flock of sheep in the beautiful hills of her native spot and spinning her wheel by the hearth.

This was a terrible time in France when her vast stretches of land had been conquered by Henry VI—the King of England and her people were raked by the cross-bow of Englishmen. As a result, the Frenchmen died in thousands, their villages were pillaged and gutted, their properties despoiled and their plaints and piteous wail rent the sky. Joan the little lass saw this, her heart ached and the subtle sense of her naive fear turned into agony, pain and pity. Gradually the sufferings of the French people went beyond the limit of mental elasticity, and the sight of their massacre and distress moved her to silent tears. Orleans—where Charles the King of France had taken refuge had then



Joan of Arc

been wholly besieged by the English and a fierce fight was taking place between both parties. But Charles had fairly no hope of recovery. His army was beating a hasty retreat and broke into disbanded mobs of worst morale. And so he abandoned his plan of fight and came to a forced truce. He followed a lull in the war activity and feelings of revulsion restored. For the time being the vanquished forgot the Victor and life

came to its normal gaiety and order. But when all forgot all there was one who did not forget all—and that was Joan, the solitary Maid of Orleans who was no longer a lass but had grown into a full-blooded lady. Since the fall of Orleans—her dear native land,—she had practically known no



Joan was burned at the stake on May 30, 1431 in the market place of Rouen

sleep, no food, no merry-making. On the other hand, she wandered far and wide throughout her native shore dreaming thoughts of her country's emancipation. Thus continuing her sojourn in the wilderness with the absorbing thoughts of her country in trance for a pretty long time, the Maid of Orleans finally came to a spot where she seemed to hear an unknown voice of God calling "Joan! I have chosen thee to free France from the yoke of enemies." And credulous by her sex as Joan was, she pinned her faith in the efficacy of her God's message. Her parents, friends and neighbours were soon informed of this miracle but they

slyly laughed her away. But, Joan stood unshaken in the belief of her God's sacred trust. And she hurried forth from door to door emboldening her countrymen with the fire of her patriotic fervour. At length the King of France called her to his presence. Joan went straight up to the King and talked and talked her out to the King as if she had been talking to the most beloved friend of her country. Her frank vivacity and glowing love for country coupled with an innate sense of saintliness easily charmed the King who now found a ray of hope for recapture of his lost kingdom and therefore he soon began to take heart to put implicit faith in Joan's petulance just as a drowning man does his hand on a straw. Then followed again a fierce battle on the borders of Orleans amongst the French and the English in which Joan took her lead on the behalf of the French army, riding on a steed with her graceful body covered in corslet. The English were routed and the French won the war. The prophecy of God came true. Charles was again acclaimed king in the coronation held in his honour at Rheims. And tears trickled down her eyes when Joan saw Charles in helmet on the throne! Perhaps her task was done! She then desired to be sent back to her native spot near her poor parents. But Charles did not allow her to go.

Then, at a time like this when France was feasting and mafficking in jubilation over her new victory, Joan was artfully laid into the trap of the English by a Frenchman. She was tried and found guilty of sorcery in accordance with the usage of the time and finally burned to death at Rouen. No Frenchman shot a single shaft for her rescue. Henry and Charles have too, gone the way of all flesh like her ashes, yet there seems to be a blend of pathos round her martyrdom that whispers even to-day—"Here is my body broken for you."



THE BRONZE CHARIOTEER

From Delphi, Greece

(480 to 476 B.C.)

Aurige Museum

Attributed to the School of Critius & Nesiotes

[Read the article on the next page about this illustration]

Acquaintances with Art

IV

By O. C. GANGOLY

[In order to encourage our readers to take an active interest in our Gallery of Pictures of which we propose to cite one in this magazine, every month, by the kind courtesy of the Editor, a prize of Rs. 5/- will be offered for the best comment by any of our readers on the picture reproduced in the magazine, describing the qualities and points of significance of each picture. If the comments are not of sufficient merit, the right of withholding the Prize is reserved O. C. G.]

The prize for the comment on the Wooden Crucifix published in the last issue has been awarded to Mr. Achintya Kumar Rukshit of Calcutta. All comments on the picture reproduced on opposite page is to reach this office on or before the 20th of June. Ed. M. S.]

It is typical of the logical clarity of Greek thought that their art aimed at throwing off symbolism and attaining to expression. For, in a way, symbolism is an evasion of the difficulties of expression by the use of arbitrary signs. The Greeks were not content with typifying the wisdom or the strength of a hero by giving him the head of a serpent or of a lion, but set themselves to represent him with the visible attributes of intellectual or physical development. And though it cannot be said that Greek sculpture had no recourse to symbolism, still its new and characteristic note was its use of plastic form to give full and logical expression of ideas capable of being conveyed through such a medium—For this expressive use of form, and above all, of human form, the Greeks had been prepared and fitted by certain elements in their social life. Thanks to these, they had a unique knowledge and appreciation of the human body not as a thing of beauty in itself, but specially as regards its beauty in action and gesture. More than this they had a definite knowledge and experience of the capacity of human form to express thought and feeling through harmonious movement. Among the influences which thus contributed to the training of the

Greeks as a nation of sculptors was the place which athletic contests held in their life. These seem to have been of Ionian origin. Homer describes the funeral games of Patroclus, nearly a thousand years before the Christian era. In the beginning of the sixth century the festivals of Olympia as well as the less ancient festivals of Delphi, Corinth and Nemea gained a greatly increased importance owing to the part they were intended to play in developing the Pan-Hellenic spirit and fostering a sense of racial unity. To these festivals competitors and on-lookers thronged from every part of Greece and its colonies. Even more important than the actual celebrations of the festivals was their effect in producing a wide spread public interest in athletics and the physical development of the race. These games and athletic contests offered to the Greek sculptors very typical models which have been immortalized in sublimated types of idealized human forms e.g. Discobolous, Diadumenos. It is on the basis of these athletic types that the Greek Gods have been conceived and formulated.

The interesting chariot-races which aroused keen curiosity, had offered mate-

rials for a great masterpiece, deservedly famous, the Bronze figure of the Charioteer discovered near the Temple of Delphi. It belongs to the end of the Archaic period (530—470 B. C.) The moment chosen is at the close of the race. The race is not in actual progress, and the quiet stance of the stately figure indicates the drive round the course at walking pace after the victory. The absence of any tension lends to the expression of the face the sublime dignity of a Greek divine image. The head sits on a stately body,—emphasized by the parallel folds of the long Ionic Chiton, with grace and solemnity, and, attains, in its grave and attentive expression, the depth and concentration of a celestial being. The only contrast to the placidity of the expression is offered by the irregular and disturbing ripples of the upper garment, and the rebellious lines of the

reins, which are at war with the lines of the drapery, and offer an emphatic contrast and foil to the linear organization of the folds of the chiton. If one compares the figure with the archaic presentation of stylized forms in the earlier examples of the period, one notices in this lively, but not "life-like" figure, a balance between stylization and naturalism. The primitiveness of early Greek Sculpture is about to yield place to naturalism which governs the later development. From one point of view, it is a 'development', from another, it is a 'retrogression', as the artist's right to transform and stylize the norms of natural forms for imaginative and symbolic purposes,—is limited and crippled by the demands of naturalism,—which enjoin on the artist the tyranny of the standards of "natural" types.

—:O:—

Do You Want To Lead Men ?

By DR WILLIAM BROWN

The Wilde Reader of Mental Philosophy at Oxford University.

"The leader who is going to move a nation must have a strong, self-assertive instinct, and be completely free from fear.

"People seem to love to band together to do their thinking in public and put themselves under a master, whom they revere and over-value.

"Looking into history, it is those leaders with absolute power over their followers who have never shown the slightest flicker of fear.

"It is important to protect yourself from the domination of the group mind and thus keep your own soul.

"People do not follow a great leader because they fear him and crawl before him, but because he makes them believe in themselves and respect him.

"A leader very soon finds that he has to follow his followers to a certain extent. The followers project upon the leader their conception of what he ought to be, and he has to be it."

Icebergs

We have all heard how the great Ocean liner the *Titanic* was wrecked in her maiden voyage to America and of the numerous lives that perished in that disaster of the sea. The *Titanic* was so big a ship that nobody ever imagined that she would be destroyed in her first voyage. It was nothing but a piece of ice that brought about one of the greatest tragedies on the sea in April 1912.

the sea, but are broken pieces of ice from the Arctic glacier. They come mostly from the Labrador Coast and North East Canada. There are masses of ice in these parts and they break off into pieces, which are carried down to waters by the current. These at first start from Greenland from where they travel down with remarkable speed. When it reaches water it is sometimes a thousand feet thick. Some of these are



A typical berg showing how it has "calved" from the edge of a glacier

We in India do not know much about icebergs, the greatest dread of seamen in the North Atlantic. Sailors consider it their worst enemy, for a collision with an iceberg would be disastrous. Even a fog which they dread so much is not so dangerous as these floating rocks of ice.

An iceberg is really a mountain of ice floating in the sea. It is not born in

so huge that they ground in the shallows and break up. But even the broken pieces are sufficient to wreck the biggest ocean liner.

These mountains of ice float in the sea. Sea water is little heavier than fresh water. The bulk of an iceberg below water is about eight times that which can be seen above the sea. Sometimes an iceberg is practically submerged

and then it is more dangerous for a ship going at a high speed. Sailors in the Atlantic Ocean have always to be on their look out for these dangers. Sometimes fogs keep the icebergs away from their sight. This is another and a far more serious trouble.

It has not yet been possible to define definitely the area from ice in the North Atlantic. Even the season for icebergs is also uncertain. A careful examination has proved that bergs have appeared practically every week of the year. But, they are mostly to be found between the months of January and May.

With this danger lying directly in the path of steamers between Europe and America, many attempts have been made to find a way out. The

only safety was to follow certain tracks. But, there was no compelling authority to enforce this. The disaster of the *Titanic* induced the various Maritime countries to agree to maintain an international ice patrol. It is to the credit of Great Britain that she started the idea.

There are a number of ships used for this purpose. In ordinary circumstances the season of the patrol is from January to August during which time, they keep constant watch along the most dangerous part of the route, broadcasting warnings by wireless and receiving and relaying information of icebergs sighted by passing steamers. The work of the international ice patrol has helped more than anything else to save steamers from being wrecked by these lifeless monsters of the ocean.

Imitation

is the sincerest form of flattery !!

HINDUSTHAN
GRAMOPHONES & RECORDS

Have Countless

Imitations



Stamp Corner

By "CAPE TRIANGLE"

Of all the pastimes, and of all forms of recreations, not one can claim more numerous and more enthusiastic life-long devotees than Stamp-Collecting. His Majesty the King-Emperor, referring to stamp-collecting once wrote to a friend,



"It is one of the greatest pleasures of my life." The testimony of His Majesty is the testimony of thousands who have taken up this engrossing hobby.

To the leisured man stamp collecting affords a stimulating occupation, with a spice of competition; to the busy professional it gives the much needed relief of a recreative change from business worries; to the studious, an inexhaustible scope for profitable research; to the young, a hobby prolific of novelty, and one, moreover, that harmonises with school studies in historical and geographical directions; to the money maker, an opening for occasional speculation; and to all, a satisfying combination of a safe investment and a pleasure-yielding study.

The pursuit of a hobby is often a question of expense. Many interesting

line of collecting are practically closed to all but the wealthy. But stamp collecting is open to all, for the expenditure in its case can be limited to shillings or pounds according to the collectors will. Indeed, the adaptability of this hobby is one of its greatest charm. The school boy may get together a very respectable little collection by the judicious expenditure of small savings from his pocket money, and the millionaire will find ample scope for his surplus wealth in the fine range of varieties that gem the issues of many of the oldest stamp issuing countries, and which only the fortunate few can hope to possess.

A few years ago many heads of colleges prohibited stamp collecting amongst their boys. They found they were carrying it too far, and were being made easy prey of a certain class of rapacious dealers. Now the pendulum is swinging in a more rational direction, and many of the masters themselves have become enthusiastic collectors, judiciously encourage their boys to collect and study stamps as interesting aids to their general studies.

Philately broadens a boy's outlook and it increases his general knowledge. Take, for example, the study of geography, so important to the boys of commercial nations. The boy who collects stamps will readily separate the great colonising powers, and group and locate their separate colonies. How many other boys, even after they have passed through their last stage of school life, could do this? Little known countries

and states are too often a puzzle to the ordinary school boy, which are familiar places to the stamp collecting youth. Ask the ordinary school boy in which continents are such places as Angola, Annama, Curacao, Funchal, Ivory Coast Reunion, St. Lucia., San Marino, Sarawak, Seychelles, Sirmoor, Somali Coast, Surinam, Tahiti, Tobago or Tonga, and how many of all these places so familiar to the young stamp collector, will he properly place? Not many; and the same question might probably be asked of many an adult with even less satisfaction.

The average series of used stamps are now so cheap that a lad may get together a fairly representative collection for what he ordinarily spends at the tuck shop. Some educationists have advocated the making and exhibiting of school collections of stamps as aids to study. Such collections would certainly be much more profitably studied than most

of the maps and diagrams that nowadays cover the walls.

With few exceptions, every stamp has the name of the country, or colony, of its issue on its face; and most of the colony bear some family likeness to the stamps of the mother country.

Many stamps give the map of the country of their issue and thus familiarise geographical positions to the world at large. Birds, animals, natives, mountains and waterfalls which are peculiarity or pride of the place of its origin, could now be seen on postage stamps. The Fujiama of Japan, Kaitaur Falls of British Guiana, Kangaroo of Australia, Art treasures of Greece, the glorious remains of the past of Egypt or Iraq are now familiar with the people of the world through the medium of the postage stamps. So that the postage stamps is a key to much definite, valuable, and practical infomations.

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The Woman who liberated Women

By MISS K. ANNA POTHAN, B. A. (Hons).

Five years ago the Prime Minister Mr. Baldwin unveiled the statue of a woman in the shadows of the Houses of Parliament with the words "She has won for herself a niche in the temple of fame, which will last for all time." The name of Mrs. Pankhurst will ever remain as the shining star that has brought political emancipation and freedom to the women of England.

Mrs. Pankhurst began her fight with the realisation of the social injustice. Her interest in suffrage was fostered in her parent's home from an early age, her active work for the cause began when she married. All her nineteen years of married life with Dr. Pankhurst were ideally happy. Although she was deeply immersed in her household and her children, her husband never wished her to loose interest in public affairs as he himself was a stout champion of women's rights and had even drafted the first measure of Votes for Women.

In the days of her widowhood she was a Registrar of births and deaths in Manchester, where she was horrified at the conditions under which so many women lived. She had realised that any hope of improvement was possible only when women had a share in making the laws. She challenged the fundamental injustice of the denial to women of citizen rights and full status of human beings. Parliamentary votes for women was the only remedy, for she thought that was the only weapon of political and economic self-defence and also for the recognition of women's human dignity and equality.



Mrs. Pankhurst addressing a meeting

Women in olden days were classed politically with infants, criminals and lunatics. Mrs. Pankhurst wanted to change this state of affairs. The beginning of her fight was quite and peaceful. Women associations were organised and well mannered questions were put properly at question time to Cabinet Ministers at political meetings. It was at the historic meeting at the Free Trade Hall, Manchester that women came forward with the slogan "vote for women". Although they persisted in their requests, nothing came out of it. They did not stop there. They asked for it again and again until they were forcibly thrown out and finally arrested. Women chose to serve their sentences rather than pay a fine. Even the newspapers were against them but it created a sensation and the question of women suffrage became an important



Women suffragettes using the whip at an Albert Hall meeting

topic in the country. Mrs. Pankhurst led these determined women to the meetings, from where they were invariably thrown out, covered with bruise and often had their hats jammed over their faces. Then they turned to heckling and people considered them to be nothing but a group of hysterical women.

Next followed the bye-election campaign in which women tried to defeat candidates who refused to listen to their demands. They rushed up and down the country holding meetings, canvassing and making their demands known to the public. Mrs. Pankhurst was the moving spirit. Under her leadership women made attempt after attempt to bring petitions to the House of Commons. But they were not allowed. This compelled them to adopt a more militant attitude. They had no other go. Several hundred women were imprisoned. At last they

realised that their peaceful demonstrations made no impression and they took to desperate means—breaking shop windows and setting fire to houses.

The public could not understand the significance of these demonstrations of women. They thought of them as mere acts of hooliganism.

The women who were arrested were treated as common criminals under insanitary conditions. This made Mrs. Pankhurst and her friends to work for an alteration in the prison ways. As a protest against the treatment of these women as ordinary criminals rather than as political offenders the suffragettes then began to go on hunger-strike. But the Government adopted the process of forcible feeding. These and other sufferings of the women convinced the public and the Government that they were prepared to die for their cause.



Ambushing a Prime Minister (Mr. Asquith)

Although the Government adopted every possible means to break down the resolution of these women, they were not successful. Even the daintiest and most tempting food were refused and every effort made to persuade Mrs. Pankhurst to leave off hunger-strike, ended in failure. She even added the refusal to sleep, facing up and down the room until she dropped with exhaustion.

It was this critical condition of the women hunger-strikers that caused the Parliament to pass the 'Cat and Mouse Act' in 1913 which allowed the authorities to release the prisoners and take them back when sufficiently recovered.

In April 1913, Mrs. Pankhurst was sentenced to 3 years as the leader and instigator of the militant women. In the course of the next fifteen months she was in and out of the prison a dozen times although she served only 30 days of the long sentence. In the end the sufferings of these determined women brought home to the public the necessity for a change in the outlook. The struggle was at its height when the Great War broke out in 1914. Mrs. Pankhurst in

her intense love for her country declared a suffrage armistice and came forward to support the Government and the national cause. She claimed for the women the right to serve their country. She even led a procession through London to demonstrate the readiness of women to sacrifice their lives for the national cause. As a result the munition factories and other avenues of service were thrown open to women. A post-war renewal of this struggle was averted in 1918 by an Act of Parliament. Women were declared eligible for votes and the term 'person' was substituted for 'male person'. In the history of the struggle for women suffrage, it is interesting to know that in the Reform Bill of 1867 women were excluded from exercising votes, for in that Act the term 'male person' was used.

The name of Mrs. Pankhurst shall ever be remembered in the struggle for the social and political emancipation of the women of England. On the very day Mrs. Pankhurst was laid to rest, the final measure of 'votes for women' was passed through the Parliament.

To Youth— to Suffer Gladly

He who in youth has walked with sorrow
Will better bear his griefs to-morrow,
And early schooled to look on pain
Will cheat her to a smile again.
If tears to one spring make him blind,
And summer's beauty seem unkind,
Yet forty springs shall prove aright
That one not lose that gave him sight,
And forty summers more declare
Themselves by that revealed more fair.

(Phyllis Hartnoll.)

General Knowledge

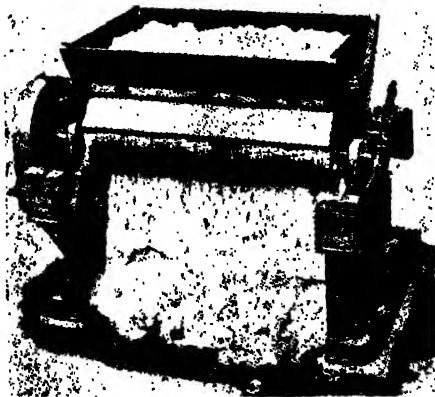
How did trams get their name ?

A man named Outram was the first to suggest that wheeled vehicles might be made to move along more easily if smooth tracks were laid down for them. The lines or tracks so laid were known as the Outram way, later shortened to Tramway.

Why do we say "raining cats and dogs" ?

It is most probably a corruption of the word "catadupe" which means a waterfall. It is raining catadupes or catracts. Some hold that this expression is a perversion of the Greek phrase "catadoxes" meaning contrary to experience or "unusually".

A cotton Gin



The word "gin" usually means a hoisting machine in which mechanical aids human labour. But as applied to cotton industry, it signifies a machine for separating cotton fibres from the seed. There are many types of gin.

The Four-eyed fish



This is the picture of an extraordinary fish with each eye divided horizontally into two parts. It is the creature's habit to swim with its head half above the water ; the two upper eyes then look into the open air and the two lower into the water.

What is the reason why our limbs go to sleep occasionally ?

The nerves by which we "feel" must have a good supply of blood if they are to act properly. When for any reason the free circulation of the blood is checked, these nerves cease to "work" as it were, and the part affected consequently ceases to feel. Such a stoppage may

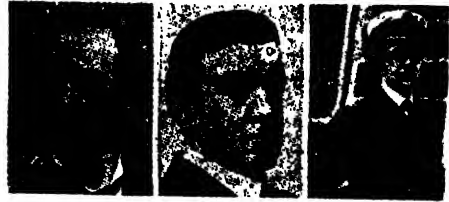
be produced by extreme cold, but the usual cause is pressure on the main blood stream that runs from the heart. A cramped position, the crossing of the legs, or even prolonged lying on one side, may prevent the blood from passing the point of pressure. When this happens the supply is cut off further down and limb, the nerves cease to function properly, and the leg or arm "goes," or feels "asleep."

The Great Discoverers of Old



Three great navigators who discovered new lands across the seas—Sebastian Cabot discovered Newfoundland, Columbus discovered America, and Vasco-de-Gama sailed round the Cape to India.

The Heroes of the Polar Regions



Peary reached the North Pole, Shackleton fought and gave his life in the Antarctic, Scott died after reaching the South Pole.

Captain Cook



Captain Cook discovered the New World—Australia in 1770

David Livingstone



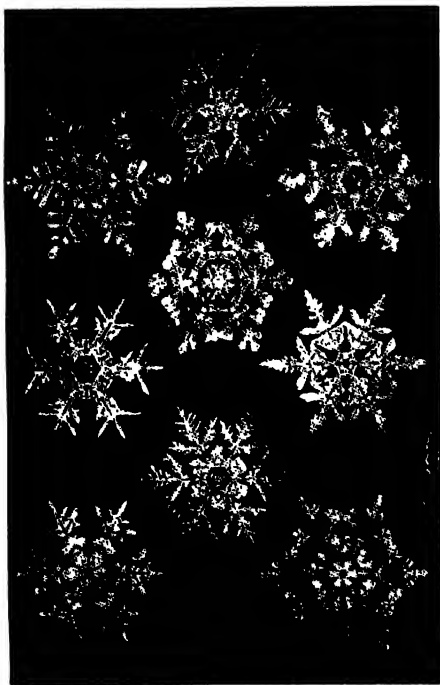
Livingstone, the famous missionary, was also the great African explorer.

What are shooting stars?

They are not really stars at all, though they certainly do look like them. Several theories have been put forward as to what they are, but we do not know their true nature, although astronomers are making all the observations possible of these beautiful objects in hoping to learn something about them. They have found out so far that they are a vast number of bodies

passing through space, called meteors. Some of them come near enough to the earth to be drawn to its surface by gravitation. You know when you rub piece of India-rubber on a paper the rubber becomes quite hot, and the harder you rub the hotter does it become. This is on account of a certain law called friction and it is in something the same way that the meteor, rushing through the earth's atmosphere, becomes heated, because each little particle of the atmosphere is rubbing against it, and such a great amount of friction is caused that the meteor (which is the right name for what we call a shooting star) becomes white-hot, and we on the earth see it from below as a shooting star.

Snow Chrystals



It is said that no two Snow flakes in a thousand are exactly alike. This picture is an enlarged photograph and not a drawing showing the snow flakes forming into decorative chrystals.

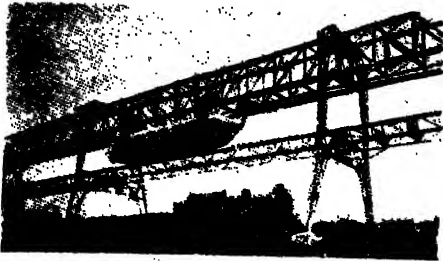
The leaping tarpoan



The tarpoan, a kind of fish found in the West Indian and Florida Coasts is noted for its huge bulk and agility. It is more than a seven-foot herring and can jump high into the air.

Why do we eat so many different kinds of food?

The reason is that different foods serve to nourish different parts of our bodies. Some serve to strengthen the muscles, others are very good for the blood, and others serve to build up bones. No one can be well and strong who has poor blood or weak bones and muscles, and so it is necessary that we take food which repairs the waste of all these. The different kinds of food must be taken in their proper proportions though, if we are to keep in health.

Railplane

The Railplane was invented by George Bennie. Its railings are above and inside it is very comfortable to travel. It works like an aeroplane.

Automatically piloted Aeroplane

Though still in the experimental stage, the automatic piloting of an aeroplane has attained considerable efficiency. Its chief uses are in case of mishap to the pilot and in war-planes, to relieve the pilot's attention from the controls.

The most beautiful gate on earth

The gate at Fatehpur Sikri built by Akbar is considered to be the most beautiful gate on earth. The tolerance of the Emperor towards Christianity is exemplified by an inscription over the door "Jesus on whom be peace"

Photo-Telegraphy

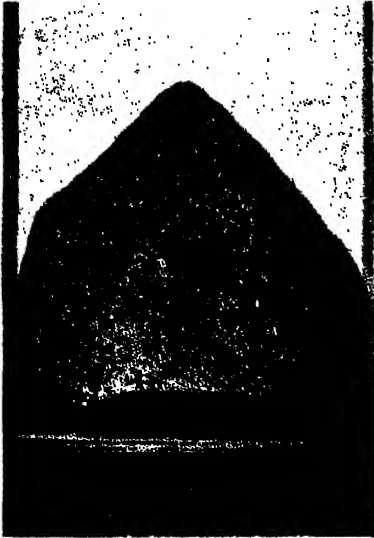
This instrument is for transmitting pictures by telegraph. This process which is already in use is different from wireless picture-telegraphy.

How do monkeys cross a river ?

They cannot swim, but when a number of monkeys congregate together they manage to get across in a very curious way. They gather high up in the branches of a tree close to the

river. Each monkey takes hold of his brother's tail, until there is quite a long chain of them. The first monkey on the chain takes hold of a branch, and the last monkey, springing off another branch, sets the whole chain swinging. It swings across the river, and the last monkey seizes hold of a tree on the other side. For a moment there is a rope of monkeys across the river. Then the first monkey lets go its hold. Again the swing is in motion, and in a moment all are on the far side.

Meteoric Iron



Meteors frequently reach the earth from outer space and in many cases it is possible to collect quite large fragments. This photograph shows a fragment of meteoric iron found in 1877 in South America.

A Dust Counter



This is one of the several meteorological instruments designed to ascertain the purity of the air. Simple though it looks the Dust Counter's function is to number accurately the particles of dust in any given volume of air.

De Haviland's Arch



This bridge at Seringapatam in South India is a fine illustration of a mechanical principle pushed to its utmost. The bridge consists of a single span of ordinary bricks and mortar: yet so perfect is the construction that the arch actually springs up and down beneath the feet.

The Geosaur



A marine crocodile of the Jurassic period. It shows a transition stage in the evolution, for the limbs are merely paddles and there are no scales on the back.

Invisible Eyeglasses

The eyeglass as a means of assisting defective sight has been known for several centuries. Now, however, it is possible to fit lenses inside the eyelids which not only makes them visible but enable the wearers to swim or face the rain without inconvenience. The above are different patterns of lenses.

Mars

Forty eight million miles is approximately the nearest distance to the planet of Mars from the earth. It is therefore impossible to make definite statement as to the possibility of organic life on the planet. Mars is nearer to the earth than the other planets.



The All-India Cricket Team for England. The Maharaj Kumar of Vizianagram, Captain of the team is seen with the team's Mascot

MERE LAUGHTER

"Prisoner, you are found 'not guilty' and are discharged."

"But I've been kept in custody for a fortnight, your worship. Does that entitle me to commit a small crime free of charge?"

"How many controls are there on your wireless set?"

"Three—my mother-in-law, my wife, and my daughter."

The teacher was endeavouring to push the sale of the class photograph.

"Now, children," she said, "just imagine how you will enjoy looking at this photograph when you grow up. As you look at it you will say to yourselves: 'Here's Mary, she's a nurse; and there's Willie, he's a barber: and—'"

Just then a pert little girl of vivid imagination blurted out: "And there's teacher, she's dead."

He had the appearance of being a man in a comfortable position. Being asked for a donation towards a local charity, he wrote a cheque for Rs. 100.

"But you haven't signed it," said the collector.

"That's quite all right," was the reply. "I prefer to remain anonymous."

Teacher: "Who can tell me what the former ruler of Russia was called?"

Class (in unison): "Tsar."

Teacher: "Correct. And what was his wife called?"

Class: "Tsarina."

Teacher: "What were the Tsar's children called?"

There was a pause, and then a timid voice in the rear piped up: "Tsardines!"

An Irishman hurried into the public-house and said to the bartender—

"A Pint before the row starts."

He drank that up.

"Another pint before the row starts."

He drank that half-way.

The bartender asked, "what row?"

The Irishman said, "I've no money!"

Senior Partner: "We must dismiss that traveller."

He has been telling all our clients that I am an ass!"

Junior Partner: "I'll speak to him not to discuss business secrets."

Young Man: "What does your father think of me? He says he can read character."

Young Lady: "He read you and classes you as light fiction."

Entering a public-house, an elderly man ordered a whisky and soda, and was about to drink it when he looked up and noticed a painter at work upon the walls.

Immediately the customer went out without touching his drink. The painter climbed down his ladder and lifted the customer's glass.

"Hi!" said the barman, "you can't do that. That chap will be back in a minute, I expect."

"Oh, no, he won't," said the painter. "You see, he's president of our local temperance society...and I'm the secretary."

"Mother, do missionaries go to heaven?"

"Why, of course, dear."

"Do Cannibals?"

"No, I'm afraid they don't."

"But, mother, if a cannibal eats a missionary he'll have to go, won't he?"

Book Reviews

Philosophy Personalised

A Book Note

By Kulapati Dr. James H. Cousins, D. Lit.

Remembering the surveys of the philosophies of the Orient that have been made by western scholars within the memory of a life time—by Professor Max Muller in one's youth, and Mrs. I. Adams Beck and Dr. Will Durant within the last few years—one might ask the question. Is there room for another such survey? apropos of the publication, of one of those tall tomes that raise housing problems on one's bookshelf: "Oriental Philosophy! the story of the Teachers of the East," by Frances R. Grant (Dial Press, New York).

The answer in this particular case would be, Yes; for while others have dealt with Asian Philosophy as scholars recording the results of the functioning of the oriental brain in relation to cosmic and psychological problems, Miss Grant (she is *Miss* though wrongly spelled as if a man, Francis, on the title page and the front of the jacket) has dealt with what is inadequately termed philosophy in the manner in which the Orient would desire to have it dealt with—not as purely intellectual speculation, but as mentally formulated personal expression of inner experience, which, being personal, has a vital contact with the life of the universe, and bears the emotional touch that makes philosophy religious.

Hence, while setting out the main characteristics of the thought of oriental philosophy, Miss Grant has given a special place to the life stories of the great spiri-

tual teachers of India, China, Japan, Iran and Arabia; and in doing so has made a subtle transformation of what is usually regarded as an academical study into a demonstration of human culture, varied, not separated, by chronological and geographical circumstances.



In this admirable and necessary process of personalising philosophy (even if the life stories have more of myth than of history about them) Miss Grant has been helped, perhaps even inspired, by certain of the works of the great painter, whom she salutes as her *guru*, Nicholas de Roerich, paintings of compelling genius in which he presents imaginary portraits of the great teachers in characteristic incidents and environment. These paintings hanging in the purifying room of the teachers in Roerich Museum, New York, have been the daily neighbours of the author for a number of years, as she has fulfilled her duties as Vice-President of the Museum and Director of the Roerich Museum Press, even as they were part of the environment of the present reviewer during a rich year of residence in the same building. Full

page reproductions of half a dozen of these masterpieces of a rishi-artist, though in black and white, make the volume an art-gallery as well as a literary gallery of the teachers and their teachings.

In making her survey, Miss Grant has refrained from stressing differences—"perhaps," she says, "the most amazing most awesome and most compelling thing is their likenessess:" and she sees in all phases of human aspiration one prayer "that men may yet reach that Brotherhood for which all teachers of East and West have willingly consecrated their lives." Surely this is the most urgently needed prayer in the present state of world-animosities?

The Revised Matriculation English Course

By Lancelot Oliphant, (The Gregg Publishing Co.)

The Revised Matriculation English Course was first published seven years ago. The simple fact that this book is the 6th edition will show how useful the book is. The object of Mr. Oliphant has been to produce a book for the Matriculation Standard which would stimulate in the students a love of literature. The special feature of this book is that it contains careful graduated course in precis writing in addition to a full discussion of the essay and other forms of compositions. One of the best methods of teaching English is through the medium of good literature. In the book under review, the author has cited several passages from the works of the great masters of the literature. Mr. Oliphant must be given credit for the highly interesting way in which he has treated the subject so as to enable the young students to take a keen interest in it.

We have no doubt that the book will be of great use to the students of our H.S. Schools in India.

The Royal Institute of Science Magazine

Edited by Dr. N. R. Tawde.

We have received several issues of this interesting journal. There are various articles on scientific subjects which could be understood even by a lay-man. The March issue of this journal contains, among various other articles, one on 'Sound that can not be heard' by Sir C. V. Raman. The Editor Dr. Tawde is very well-known to the readers of this journal through his various interesting articles.

It is a first class journal and we wish it a long and useful life.

Physical training for men, women and juveniles.

By H. Fulford Bush, (W. Foulsham & Co., Ltd., 1s. each).

We need not emphasize the necessity of physical culture in these days. It is the duty of every man and woman to see that physical and mental equipment of his or her body are always in perfect condition. All over the world men and women have realised the necessity of keeping their body fit. In some of the European countries like Italy, Germany and Russia, Governments are taking very great interest in developing the physical abilities of their people as it is found absolutely necessary for the well-being of the nation.

In these three books, Mr. Bush gives various exercises for men, women and juveniles. It is easy to follow the course as appropriate illustrations are given for each exercise. Every student in this country ought to possess a book of this kind which will highly help them to develop their physical abilities.

The Student World

BANGALORE.

Indian Scientists' latest "Discovery."

Sir C. V. Raman, Director of the Indian Institute of Science, and Professor N. S. Nagendra Nath of the Department of Physics



Sir C. V. Raman

of the same Institute, have found a theoretical explanation of the diffraction of light when passed through a medium of high frequency sound waves, a phenomenon which had baffled scientists for over four years.

Reorganisation of Education in Mysore.

Far reaching recommendations for the reorganization of the educational system in Mysore with a view to meeting the composite demand caused by the present social and economic conditions in the country are made by a mixed Committee of officials and non-officials appointed by the Government.

The report gives prominence to the vocational aim of education as there is at present much concern over the fact that the instruction given in schools is one-sided and prepares the pupils, if it prepares them for anything at all, for a very narrow group of occupations and tends to keep them away from the chief occupations which contribute to the wealth of the country.

BENARES.

Prof. A. B. Dhruva of the Benares Hindu University, retired from the University after 17 years of zealous service. He is a scholar of exceptional ability.

CALCUTTA.

Spelling of Bengali Words University Reform.

An important reform in spelling words of the Bengali language has been unanimously suggested by the committee appointed for the purpose by the University of Calcutta.



Dr. Rabindranath Tagore .

The appointment of the Committee was the direct sequel of a letter addressed to the University by Post Rabindra Nath Tagore who suggested the desirability of having an uniformity in the spelling of words in Bengali.

Fellowship for Blind Scholar.

For the first time in the history of the Calcutta University a blind young man is being sent out for further studies in foreign lands. He is Mr. Subodh Chandra Ray an M.A., B.L., of the University who has been blind from the very beginning of his academic career.

The Senate at its meeting on Saturday awarded one of the Ghosh Travelling Fellowships for the 1936-1937 to Mr. Ray to enable him to prosecute advanced study and research on the subject of "Education of the blind." He will prosecute his studies while in London at the Royal Normal College which has agreed to afford special facilities for his studies. He might also go to America in which case he will prosecute his studies at the Perkins Institution for the blind at Massachusetts.

First physical culture conference

The first session of the Bengal physical culture conference was held recently at the Senate Hall under the presidency of Sir Nilratan Sircar. In the course of his presidential address Sir Nilratan Sircar pointed out that the growth of the physical culture organisation in Bengal would remove a long-felt want among the younger generation. And, said Sir Nilratan, it was a very happy sign of the times that the students of Bengal were now paying attention to the question of building up their bodies. More than fifty per cent of the students, he pointed out, had got some sort of physical defects. Most of the diseases were preventible and curable. Diseases like tuberculosis, malaria, indigestion, mal-nutrition and respiratory troubles were all preventible. And their aim should be to see that the infections could not overpower their young men and women.

Medical inspection of pupils

The Education Department of the Government of Bengal has issued a press note

on the medical inspection of pupils which is worthy of wide notice. Out of 4534 boys examined during 1933-34, nearly 50% were found to be defectives. Defects of the eye account for nearly 30% of the defectives, the commonest eye defect being defective vision with myopia. Enlargement of the tonsils is responsible for 27% and diseases of the digestive system for 22%. Nearly 10% were found to have bad teeth and 35% were victims of mal-nutrition. It is distressing to make the discovery that 90% of the pupils took no physical exercise and 87% went without tiffin, 10% having tiffin from street-hawkers.

Director of Public Instruction



Mr. J. M. Bottomely

Mr. J. M. Bottomely, Director of Public Instruction, Bengal, who was on leave, has taken charge from Dr. W. A. Jenkins, who was acting in his place.

Dacca

Protection to Industries

"Protection is the legalised method of transferring crores of rupees to a section of the people at the cost of the masses" thus observed Prof. H. L. Dey of Dacca University in course of addressing a meeting of the

economists at the hall of the Bengal National Chamber of Commerce. The meeting was organised by the Indian Institute of Economics.
DELHI

New Educational Commissioner

Mr. A. H. Mackenzie, Vice-Chancellor of Osmania University and a former Director of Public Instruction, U.P., has been selected to succeed Sir George Anderson as the Educational Commissioner with the Government of India.

Solving educated unemployment

Reference to the problem of unemployment among educated youths was made both



Rai Bahadur Ram Kishore

by the Pro-Chancellor and the Vice-Chancellor of Delhi University on the occasion of the Convocation of the University recently.

Rai Bahadur Ramkishore, in the course of his address, suggested the early diversion of youth to vocational schools, and the training by universities of boys in science and

industrial technique. University education should, he said, be made available to those only who were fit, the sole test being the special ability of the student.

HYDERABAD

Educational reorganisation

The committee appointed to make recommendation for the educational reorganisation has arrived at the interesting conclusion that the Nizam's College should be disaffiliated from the University of Madras and run as an independent branch of the Osmania University retaining English as its medium of instruction. It is proposed that in the reorganisation of the elementary educational system, an agricultural bias should be given to pupils in rural areas and in the urban areas, facilities should be provided for training in the lower branches of industry and commerce. It is also proposed that the existing Intermediate Colleges should be converted into technical and vocational institutions.

LONDON

Dr. Gilbert Murray

Dr. Gilbert Murray, Regius Professor of Greek at Oxford University, widely known abroad as an advocate and supporter of peace, and the League of Nations movement, is resigning his chair at the end of the academic year under the University age limit.

Oxford "Strike".

Undergraduates' Protest against food

When the Senior Tutor of Pembroke College, Oxford, and three colleagues entered the College dining hall, they were surprised to discover that there were no undergraduates present. Inquiries showed that the 150 undergraduates had "struck" as a protest against the food served in the hall.

This was the first time in the College's 300-year history that no undergraduates dined in the hall.

MADRAS

Distinguished Indian Professor

It is understood that Sir S. Radhakrishnan who has been appointed Spalding

Professor of Eastern Religions and Ethics at Oxford will attend the World Educational Conference at Cheltenham, the Congress of Faiths in London, the British Universities



Sir S. Radha Kishore

Congress at Cambridge and the centenary of the London University. He will spend August and September in America where he will attend the Tercentenary of the Harvard University. He expects to join his post at Oxford on October 11.

Paris Scholar on Indian Visit

M. Oliver Lacombe, a research scholar, who came to India as the Paris University's representative to a conference held at Mysore in December last, will visit Puri, Bhuvaneswar and Konark to study the architecture of the temples there.

RANGOON.

The first Burman principal of University College.

The Governing body of the University College, is understood to have decided to

appoint U. P. Maung Tin, M.A., B. Litt. (Oxon) I.E.S., as the Principal of the University College in succession to Mr. D. J. Sloss, O.B.E., M.A., I.E.S., who is due to retire in June.

U. P. Maung Tin is at present the Professor of the Oriental Studies of the Rangoon University and is 46 years of age. He will be the first Burman to occupy such a post.

SHILLONG.

University for Assam.

The Special Officer, Mr. J. R. Cunningham who was appointed to draw up a scheme for University for Assam has submitted his report:

Mr. Cunningham is of opinion that while the Assam and Burma Valleys might have their own universities, a single university for both of them at the present stage is desirable. It should be an affiliating and examining body and incorporate the Gauhati Cotton College and the Sylhet Murari Chand Colleges as University Colleges. The Governor of Assam should be the Chancellor, the Minister for Education as the Pro-Vice-Chancellor. There should be a part time Vice-Chancellor with his head-quarters at Shillong.

The Court should include ex-officio members, life members, elected graduates, persons nominated by non-academic bodies, representatives of College Staff and nominees of the Chancellor.

Alternatively the province might have two Universities one for each Valley. This need not have an immediate effect in increasing expenditure but ultimately it must tend to extravagance. If Sylhet remained with Calcutta and a University was established at Gauhati, the initial expenditure would be slightly less.

The expense of a University in Assam need not be considerable or prohibitive. However, it will be admitted that if a University is to be started it will be well that it should have a favourable start. But much depends on what Assam can afford. Among its sources of revenue will be the examination fees, now given to Bengal.

VIZAGPATTAM

New Vice-Chancellor

Mr. C. R. Reddi M.L.C., has been elected Vice-Chancellor of Andhra University in succession to Sir S. Radhakrishnan.

Need of Culture

Addressing the University students, Sir S. Radhakrishnan observed: "The University is not to be judged by the advance in science it effects, or the schools of thought it establishes, or the modes of analyses it invents. It is by the kind of men it forms, the tastes it develops and the ideals it cherishes that it is judged."

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The summer of 1936 is of particular interest to visitors to Europe from India. The Indian Test Cricket Team will be playing in England and the Olympic Games will be held in Berlin during that period.

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Reduced Steamship Fares for Students
Reduced Round the World Fares
Details of Conducted Tour Around the World in the Spring of 1936.

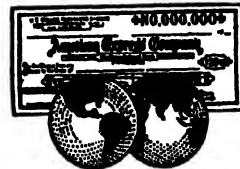
This tour—the "Olympic Tour"—will visit England during the Test Matches, and Berlin during the Olympic Games.

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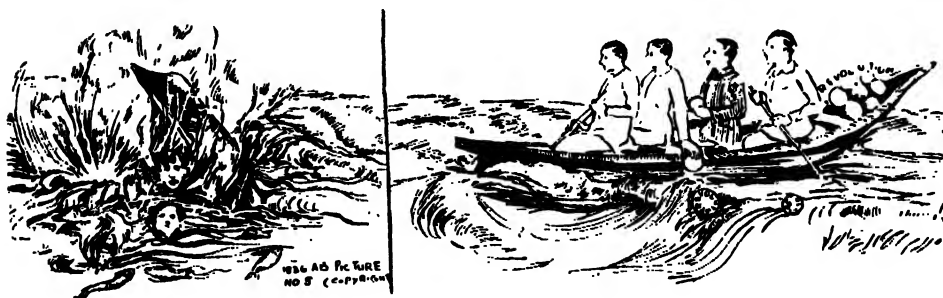
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**Already over Rs. 15,500, Scholarships and Prizes
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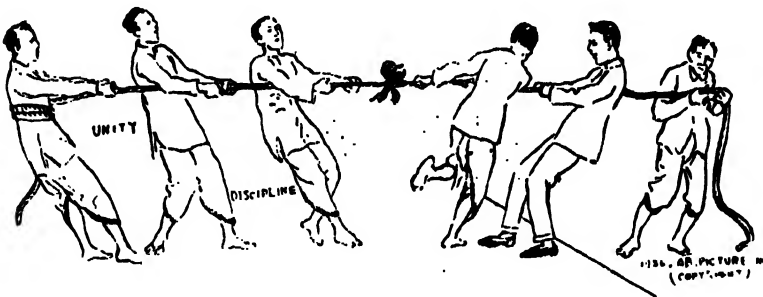
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RESULTS IN THE NEXT ISSUE

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INTERPRETATION OF PICTURE IV (A)

By AKSHOY KUMAR BANERJEE

Third Year, B. A., Hooghly College, Chinsura.

A piece of that eternal tragedy—the unending struggle between good and evil, as is apparent in the life of young India to-day—is very cleverly represented in the present cartoon—young India painfully struggling for Freedom and the monstrous social evils lamentably trying

ment of India. The rottenness at the core of our society, is at the root of all these evils.

The strong hold of tradition on us is, perhaps, the strongest and most serious drawback to our progress. If we think



to cripple and unnerve, and take away the very life of the youth! The dawn of noble sentiments in the mental horizon of the people, is accompanied by the appearance of the darkest clouds of the infernal "isms" in the political firm-

deeply we shall realise that it is most difficult for us to free ourselves from its grasp. It is as ferocious and its grasp is as firm as that of aavenous lion, trying to satisfy his famished maw. The feeling of communalism is devilish

indeed!—serpentine in outlook, shrewd, vomiting gall from its poisonous fangs. Terrorism cannot be better represented than in that Satanic guise of a cormorant sitting on the tree of life, trying to pluck out the very eyes, the lights of the body, and shutting out light from outside with its outstretched wings.

The procreant cradle and nursery home of these internecine evils is the perverted state of our society,—where filthy superstitions and prejudices of timeworn tradition hold a firm grip, where the vile feeling of communalism is trying to crush away the very structure of our body politic and where the evil of evils, the vilest Terrorism is throwing panic and horror in every heart, and shutting out every ray of hope. Amidst these Indian youth is struggling for Freedom. Free him from these evils and political freedom will not be far from his reach.

But how to free? First we are to remove terrorism from our midst. With a troubled mind nothing is possible. With-

out moral advancement, material progress is impossible. Those, who take to bloodshed, are sure to become timorous and slothful to nobler deeds. If we really wish to render any permanent service to our motherland, let us forget all ideas of separatism. We are to rise above all those paltry barriers of communalism, of caste, creed or sectarian prejudices,—feel alike and think as belonging to one nation. Let us try to spread education and knowledge through out the land, that alone can remove the ignorance of the mass. We must remember that, it is the light of knowledge that can dispel the gloom of those social evils palling over us. Let us purge our mind from the traditional prejudices, purify and enrich it with the light of knowledge and stand ennobled and sanctified on the altar of our mother-country, waiting for a glorious future, that will soon rise out of the smouldering ashes of the dead past. Let us show to the watching eye of the world that we Indian youths are determined to keep our freedom above all these evils.



Syed Shamsul Huda,
I. A. Class,
Cotton College, Gauhati,
who won a prize
in March.

Gopal Chandra Bhowmick,
2nd year Class,
Bangabasi College, Calcutta,
who won a prize

Mohamad Osman Ali,
"Sheikh" B.Sc. Class,
Aligarh,
who won a prize
in April.

By I. AROKIASWAMY

III University Class, Loyola College, Madras

"A political community pretending to sovereignty cannot express authority unless it possesses corporate initiative; that is, unless, the mass of its component units are able to combine for the purpose of a common expression, are conscious of a common will and have something in common which makes them sovereign indeed" Hilaire Belloc.

It is our privilege and none the less our grave and terrible responsibility that we have been born at the very end of a

In their great enthusiasm, some people advocate Terrorism as the proper means of getting freedom. They want to put the martial law into action and punish or murder all those who interfere with it. They do not realise that it is ridiculous and shameful to argue with animal strength as the basis of claim and that such a rash undertaking will only weaken us and land us in irrecoverable difficulties.

The second obstacle that the Indian



Amarendaranath Moitra,
Class X,
Chinsurah,
who won a prize
last month.

Achintya Kumar Rakshit,
Matriculation,
M. C. P. T. High School, Calcutta,
who wins the prize for the best
comment on the Art Picture.

Khondoker Shamsul Alam,
Class X,
Pabna Academy,
who won a prize
in March.

negligent age, of an age of altercation, greed and ignorance. We have been born at an age when the thirst for freedom parches all our hearts. Freedom is well within our grasp, but alas! the unwisdom and narrowness of sight still left in us try to snatch away that blessing from us. The youth who champions the cause of India will break the chains that bind her in no time, if he is not held back by enormous handicaps.

youth has to overcome is the communal strife. India can be saved only by the corporate initiative of the whole people. As long as all our strength and enthusiasm is spent in petty quarrels and personal profit-seeking, freedom is impossible to achieve. Separation is fatal to us.

Tradition presents to us another great barrier. Tradition is but a synonym for ignorance, lack of education. Igno-

rance has dragged us to our present deplorable condition. To us negligence is no longer possible. A beautiful, happy life awaits us. Education must displace the folly that has kept us back from enjoying it. Let us abandon the carrion kite and its method Terrorism; it will

upset our aim by its devilish brutality. Let us have no sympathy for the greedy python of the narrow selfish, wicked communalism; it will crush us to death if we do not crush it. Let us fight off the Tradition of an ignorant past: else that lion will devour us completely.

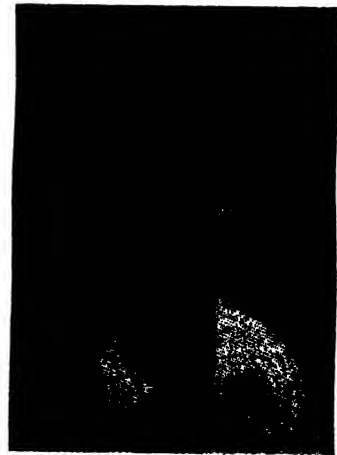
By MISS ANNAPURNA SEN,

Second Year Class, Victoria Institution, Calcutta

The first impression we have, by looking at this picture, is that a boy wants to protect his "Freedom,"—seemingly a greatly cherished object in his arms. But unfortunately he cannot do so. He is simultaneously attacked by three enemies, bird, beast and reptile—namely by "Terrorism"—the vulture, "Communalism"—the serpent, and "Tradition"—the lion. He seems to be bewildered and terrified, and yet he tries to protect his cherished object with all his might. Up above is seen a globe with an eye on it, as if watching the sight below—the scene of the struggle of the boy to protect his cherished object from the attack of his antagonistic forces.

Thus, the picture presents before us a crisis-scene from the political drama of present day India and it further shows that scene being watched with great interest by the whole world. At present a new thirst for Freedom has awakened in the heart of the rising generation of our country. To-day, the achievement of Freedom is the most cherished ideal of the youth of India (The boy in the picture, with "Freedom", in his arms illustrates this fact). But unfortunately he cannot proceed onward, for the realisation of that genuine and laudable ideal; because the antagonistic

forces of Terrorism, Communalism and Tradition stand on his way. Terrorism, with its cult of violence and bloodshed, misguides him and only makes the realisation of his ideal of Freedom further impossible. (The vulture, trying to snatch away "Freedom" from the boy, illustrates this fact). Communalism, which aims at attainment of selfish



Miss Annapurna Sen

interest of different communities, leads to disunion among them, and we all know how disunion among the different communities of a country is fatal to its gaining freedom. Thus the bondage of communalistic prejudices and ideas bringing about disunion also hinders the

youth of India from proceeding forward for the realisation of his ideal "Freedom". (The serpent twining round the body of the boy and trying to loosen his hold of "freedom", shows this fact). Last of all, Tradition, which is nothing but a blind adherence to everything of old, undoubtedly hinders progress, which is absolutely essential for "freedom". Every reasonable person is sure to admit that at present progress, in our country, is impossible without replacing some of our old customs and tradition. (The lion biting a foot of the boy and thereby hindering his progress illustrates this fact).

The whole world is watching with great suspense this crisis of the political drama of India—which will settle the question whether the youth of India will be able to attain "Freedom"—despite the various antagonistic forces acting against him.

By MRS. P. B. MUKHERJEE,
Second Year, Bethune College, Calcutta
"India in bondage"

The picture represents the spectacle of Modern India, gazing at the world and her heart craving for freedom. But, her cause of freedom is marred by the



Mrs. P. B. Mukherjee

besetting sins of terrorism and communalism. The extreme nationalist is jeopardising the cause of his country's freedom



Miss Anna Das, 2nd year class
Bethune College, who wins a prize this month

by taking to terroristic method which is the very negation of freedom and which is at best a lamentably misdirected patriotism. The bitter communal fanaticism prevailing in India to-day, obscures and obliterates the larger vision of a united Indian nationalism.

But this is not all which is spoiling the public life of India. Tradition, powerful and deep-rooted in the ancient soil of India is acting as a drag on the improvements and reforms long overdue and a hindrance to progress.

It is a telling picture of India, her uplifted eyes, her heart longing for true freedom, but herself torn by the vulture of terrorism, her whole life poisoned by the venom of communalism, a powerful and unmeaning tradition dragging her heels.

INTERPRETATION OF PICTURE IV (B)

By KHAGENDRA NATH SARMAH,

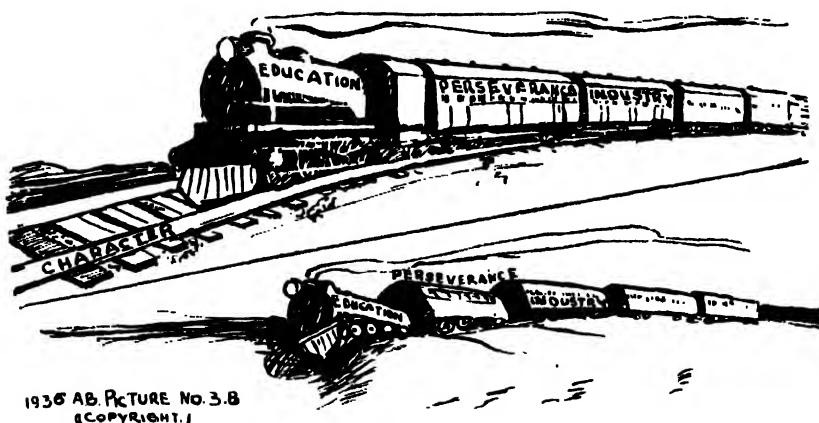
Class VIII-B, Government H. E. School, Norgong, (Assam)

This picture gives us a beautiful representation of the truth of the saying—"Character is the back-bone of all virtues." Our lives are moving on like a railway train. As Railway lines are to a train so is character to a man. Therefore character may rightly be called the Railway lines of a human-engine.

In the picture at the top, we see a huge train with all its virtues of industry, education and perseverance, moving on

Thus all the virtues are no longer to any good to him. Such a man is deemed to failure.

Thus we see that a man of good character can only hope to thrive and prosper in the world. His good behaviour and cordiality together with his education, industry and perseverance clear his way to success. He is friendly to all men and even the humblest one, feels quiet at ease in his presence. Great men



slowly and steadily upon its own lines of character. So long it sticks to such lines, no danger is possible. Thus this train represents a man of strong character with all these aforesaid virtues. Such a man will never experience dangers and difficulties as long he sticks to his character.

But the picture below depicts the miserable fate of a man without character. Here we see a train having all the similar qualities of knowledge, industry and perseverance but without the lines of character to run. Hence it is like a man without back bone and it is stuck in the ground and cannot move on further.

of all ages have the strength of character and without it one can hardly attain success. Even a blockhead if he be the master of this quality will achieve marvellous success; whereas a man of genius and ability will be rotten if he is without it. A man of strong character never tells a lie, never cheats a person and never does harm to others. For these good qualities, every one trusts and loves him. Thus he will be successful in any business or undertaking that he takes in hand.

A life without character is usually a life of failure. It is, at best, a life of utter uselessness. It is the poison of body.

and mind. It is the parent of want and mother of shame. It brings on failure. Therefore we should try from the beginning to form character in us. If some-

thing wrong creeps in our mind, no power on earth can shake it off again. Therefore we should always be cautious to maintain our strength of character.

By MISS SOVA DAS GUPTA,

Class X, Eden High School, Dacca

"The crown and glory of life is character." To attain success in life, one must be a man of character. Otherwise, all other virtues in him will come



Miss Sovda Das Gupta

to nothing. The van of life will end in a wreckage if it does not move along the iron track of character. This is what the picture suggests.

Education supplies the steam force in life. It helps a man to play his part nobly and well. Without it, man would have ever remained in the darkness of ignorance and the world, where it was centuries ago.

Perseverance is the secret of success. All those who have attained eminence in life, owe their success, mainly to it. And industry travels the same road with perseverance, both leading to success. In every stage of civilisation, and in every walk of life,—these two are essentially required.

But a man may have education, perseverance, and industry—yet without character, these are of no avail. Education may give him fame and position, but without the gem of character, he will not get the respectful homage of the people. Perseverance and industry may give him plenty, but without character he will not in the least be profited in the long run. As the railway train will tumble into a heap of ruin if the road be not smooth and level, so without character a human being will wander hither and thither and at last will meet disgrace and ruin.

By RANJIT KUMAR MALLIK,

Matric, Class Howrah Zilla School, Howrah.

In every sphere of life, character is of sterling worth. It is an invaluable asset in the pursuit of education. It forms the very foundation upon which the whole edifice education and life at large rests. Without it, it is sure to

collapse and crumble to pieces. Perseverance and industry are no doubt indispensable in the matter of education and success in life, but character which is the crown and glory of life is absolutely indispensable.



Miss Swarnalata Hazarika, Class X, Girls' High School, Jorhat, who wins a prize this month.

The picture gives a vivid representation of the fate of education—one based on the sure foundation of character and the other divested of its foundation. The upper portion of it depicts a railway train proceeding on to its destination—the railway lines representing character, the engine education, and the carriages, in the rear perseverance, industry and the like respectively. In the lower portion the above railway train possesses no lines of steel to carry it safely and and securely to its goal with the result that it has been derailed, causing considerable loss of life and property.

In a nutshell, the pictorial representation tries to bring home to us this wholesome and well-tried lesson that life itself is sure to end in failure if there is no character to steel it from the dangers and pitfalls, trials and tribulations. It is a smooth driving and plain sailing affair if we possess this sterling virtue. Perseverance and industry are no doubt the key note of success in life but character supplies their motive power.



S. H. Md. Abdul Khaliq,
2nd Year Class,
Intermediate College, Dacca,
who won a prize in March.



Probodh Ch.
Banerjee, 2nd
year, Carmi-
chael College,
who won a
prize in March.



Sudhir R. Mukhapadhaya,
1st Year Arts,
Ahsutosh College Calcutta.

The Modern Student League

Now that the aims and objects of our League are well-known to the students and their parents, I do not wish to repeat them here. It is a matter for general congratulation that we have been able to organise it so successfully in the very first year of its start. There is no doubt that it is due to the great enthusiasm of its members. There are many who ask about the activities of our League. To them I have only to say, that we are still in the organising stage and it would take a little more time to have regular activities in the various parts.

We aim at establishing groups of students in the various parts on the 'unit' system. Therefore, the first duty of every member is to organise his or her unit. When the various 'units' are formed, the working is easy. Each 'unit' has to carry on its activity with the willing co-operation of the members.

It should be remembered that the success of our League depends on the different units. In these units every student is given the full opportunity to develop his or her latent faculties.

A disciplined and united body of young men and women can do much good to themselves and to our country.

Already our League has received public approval and educationists all over the world agree in their opinion that it is one of the best organisations for training young men and women to be future leaders.

Therefore, let our members take full advantage of the manifold opportunities offered through this League.

At the suggestion of many of our members, it has been decided to devote few pages of this journal for the publication of stories and articles from members.

Members who send articles for publication are requested to send typed or neatly written manuscripts which will not be returned. No article should exceed 500 words.

Captains of "units" and secretaries of the branches are requested to send the reports of their activities regularly every month, with photographs if any.

It is an essential condition of membership of the League that members should always put on their badges and salute one another, whenever they meet in the school, college or outside.

It is also the duty of every member to secure one more member to the League.

***The League Membership Badges can be had from
the Central Office on payment of As. 8.***

The M. S. League News

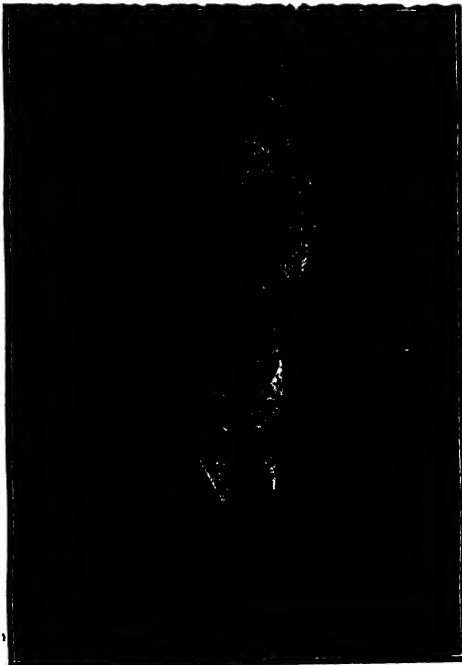
The members of the different units and branches have gone to various places for their holidays. Therefore there were not many activities.

We request the Captains of the Units and Secretaries of the branches to send in their reports regularly for publication along with their photographs if any.

CALCUTTA

Grand Social Function of the Boys' Section

The social party organized by the



Dr. W. S. Urquhart, Ex-Vice-Chancellor, Calcutta University and Principal, Scottish Church College, who presided over the Social party of the Boys' Section

Girls' Section was an eye-opener to the members of the Boys' Section who had announced on the very day their intention to have a grand function. As announced in the magazine, the social function was fixed for Saturday the 4th of April. A special committee was formed and all the members enthusiastically contributed to its success. A beautiful *Shamiana* was erected on the terrace of the League Office and it was richly decorated. By 4-30, p.m. the place was full with the members of either section and a large number of outsiders—professors, headmasters, headmistresses, and teachers of the various colleges and schools of Calcutta. The President Dr. W. S. Urquhart and Mrs. Tatini Das were welcomed by the members who saluted them in the League fashion.



Mrs. Tatini Das, Principal, Bethune College for Girls, who distributed the prizes on the occasion of the Social Function of the Boys' Section

Mr. Thomas, our founder-President in his welcome speech explained the aims and objects of the League and thanked Dr. Urquhart and Mrs. Das for the great interest they are taking for the success of this organization which is essentially for the welfare of the student community.

The light refreshments arranged by the members was not at all a 'light' one but it was really a heavy and grand tea party. Dr. Urquhart and Mrs. Tatini Das were garlanded by Misses Shova Mitra and Annapurna Sen. There were Bengalee, Hindi and South Indian music. It was followed by action songs and Indian dancing by two young girls. The members of the Balligunj Unit, Masters Shanker Chakraborty, Prosun De, Anil Kumar Gupta, and Pratul Mukerjee enacted a highly interesting dialogue. Misses Chabbi Bhounik, Annapurna Sen and Arundhati Sen Gupta entertained the audience with music. Then followed the physical demonstration by Mr. B. Mullick the well-known physical culturist. The comic speech of Mr. Nripen Majumdar and the declamation speech of Mr. S. S. Desnavi were highly appreciated.

Mr. Thomas took this opportunity of awarding the prizes of the A.B. Educational Competition of April to the students. Mrs. Tatini Das gave away the prizes and medals. Miss Gouri Roy of 2nd year class Bethune College, who was awarded a scholarship of Rs. 7/ for 3 months after receiving the amount from her Principal Mrs. Das, gave it back to the League as she thought that the League is working with great difficulties. Our President Mr. Thomas was surprised at the generous attitude of the student and he accepted the first donation with the words "I consider this Rs. 21/- as Rs. 21,000."

In his presidential speech Dr. Urquhart emphasized the need for such an healthy organization for the students and explained at length the significance of the salutation adopted by the League members. He congratulated Mr. Thomas for having brought into existence such a useful organization for the cultural and

social activities of the student community. He said 'this place is not the wild den of an editor, but it is a place of youth, joy and unity.' He



Miss Gouri Roy, 2nd Year Class, Bethune College, who donated her scholarship amount to the League

made special emphasis on discipline and he was glad to note the dignity and discipline that prevailed throughout the whole function. The general secretary, Mr. Shyampada Chatterjee thanked Dr. Urquhart, Mrs. Tatini Das and other guests and members. As a mark of respect all the members saluted the President Dr. Urquhart as he went out of the hall.

There is no doubt that the social function organized by the Boys' Section was a great success.

Girls' Section

The Committee members of the Girls' Section of the League decided to organise further activities. A Sports Section was immediately started and the President has given them place for a Badminton Court. At present they have Badminton and Fennikoit. Miss Dipti Sarkar of the Bethune College was

elected Secretary for the Sports Section. On Sundays members of the Girls' Section can come and take part in the games.

Since most of the members of the Central Branch have gone for their holidays, no meetings were held in May. It has been suggested by many members to have a general election for the secretaries and other office-bearers. We hope to call together a meeting as soon as the schools and colleges have re-opened.

Bajitpur Unit

With compliments of love and goodwill of success for The Modern Student League, its Bajitpur Unit has been set on foot for the first time in the broad daylight of the thirtieth April.

We—the members of the Bajitpur Unit of the Modern Student League—were able to hold our first meeting in a room in our school premises on the 30th April, 1936. The proceedings of the meeting occupied a period of one hour and forty-five minutes, from 3-30 p.m. to 5-15 p.m.—and were after a programme drafted previously.

1. Mr. Arunendu Datta Majumdar was on the chair in the day's meeting.

2. In his presidential address, Mr. Datta Majumdar expressed his goodwill towards a healthy and proud existence of the unit and regretted that Mr. Salikumar Ganguli (VIII), a zealous member of the unit could not attend the meeting as he was ill.

3. Next 'the promise for the unit' was read by every member thus:—

"On my honour I promise that (a) I shall be ever loyal to the League

(b) I shall try always for the progress of the unit and lead a life ideal to all other students."

4. Mr. Arunendu Datta Majumdar (X), the enthusiastic organiser of the unit, was, then, unanimously selected to be the Secretary for three months,—May, June and July.

5. Dasarath Chaudhuri (IX) was then elected treasurer of our unit.

6. Then the members, one and all, gave lectures on 'the purpose, utility and need of the Modern Student League—the forms of its activities and the goal towards which we strive to move'.

Mr. Dasarath Chaudhuri said that it is national brotherhood that we want.

Mr. Nareshchandra Chaudhuri (IX) supported what the former said, and added that in it every member found opportunity to mould his or her character.

Mr. Harendrachandra Das (IX) spoke a few words in Bengali. He observed how the League created in us a spirit of brotherhood and initiated us into the mysteries of knowledge and humanity.

Mr. Datta Majumdar dwelt a while on the noble object of the Modern Student League and explained the three-fold activities of the unit which are happy sources to train young India in discipline. He further said that the league aims at a revival of India's ancient glory, and that our goal is the lofty achievement of elevating the general tone of the country in future.

7. Then went on odds and ends of other discussions—as to funds, it was arranged that each member should pay As. 4 only in May and afterwards monthly fees of 1 anna. We propose

that a sheet of paper should every month be sent to the Secretary. The sheet of paper should have the seal of the Manager of The Modern Student and be of adequate size. This is to avoid the naughty attempts that may be made by somebody to degrade some particular unit. The secretary should write in the sheet informations of his unit.

8. The meeting was then brought to a close after a few words of the president and secretary.

Owing to the ensuing examination, our social activities—water-hyacinth destruction—and essay competition was postponed and we hope to send in our photograph in future, as discussed in the latter meeting held on the 4th May.

The Ballygunge Unit

The Ballygunge Unit met at 34, Syed Amir Ali Avenue on Friday the 17th April at 7-30 p. m. Eight members out of 14 were present. The following matters were considered :

1. Owing to inconvenience of some of the members, the Office of the Unit was changed from P 500, Rash Behari Avenue to 34, Syed Amir Ali Avenue, Park Circus.

2. It was proposed by our Secretary Prosun De, seconded by Swetketu Sen Gupta to introduce indoor games in the unit.

It was resolved to have indoor games of carom, ping-pong, badminton etc. in the Office, when possible.

3. It was proposed by Shanker Chuckerbutty and supported by Souren Biswas to have a picnic party to the Botanical Garden.

It was resolved to have the picnic and Masters Chuckerbutty and Biswas took the charge of the excursion and the date was fixed.

4. Master Phullasree Ghose proposed that the Executive authority of the Unit will be vested in a board, styled "Advisory board". The matter was not resolved and was under further consideration.

5. All the members of the Ballygunge unit congratulate Mr. Anil Kumar Gupta a member of the unit as he stood first in the inter-school "League of Nation" essay competition in Presidency division.

A Trip to the Botanical Garden

The date of the excursion was fixed on the 10th May. Members, those who were in Calcutta consented to go, but two of them withdrew their names. So six of us started.

The day was cloudy and quite fit for the excursion. We proposed that we should go by the steamer.

We reached the Garden at 11-40, and choose a nice and lovely place for ourselves and took all our belonging there. We took our photographs. Every one was very hungry, so we had our lunch at 1 p.m.

Now, the heat of the sun, became unbearable and we took shelter at Mr. S. Biswas's place in the Garden, who was the Curator of the forest. Mr. Biswas was an uncle of one of our members. So we were welcomed there cordially.

After taking two hours rest and with a light refreshment we set out to see the garden. We met some of our friends there, who had also come for a picnic party. We took several photographs of the place.

We returned to Mr. Biswas's house at 5 p.m. and after taking tea, we went



The members of the Ballygunj unit who went for the picnic

near the Ganges Bank. There we had all sorts of enjoyment, music, etc. Then we took a photo.

7. We returned by 7-30 amidst a severe storm, which broke out at 7. We reached Chand-Pal Ghat at 8-5 and reached our homes in due time.

We enjoyed the excursion very much and our success is mostly due to Mr. Biswas, uncle of Master Souren Biswas who kindly allowed us to use his house and other things.

Pabna Unit

We are doing our work well and the number of members is increasing day after day. Within a week we will be about twenty. One thing I want to ask you—whether we can enrol our cousins

as the members of our Branch League and can private students (students who are not continuing their study in any particular school or college but at home) can become members.

[Cousins of a member can be enrolled only by becoming a subscriber. Private Students can become members P. M. S. L.]

Dibrugarh Girls' Unit

We, the members of our league of the Dibrugarh unit, were preparing for enjoying a picnic party beyond the river Brahmaputra but as our Head Mistress had to take leave for a short time, we could not go in the appointed time. After her return we shall of course go with her. If I can I shall try to send you some photos of our party taken by myself.

Chinsurah Unit

We, the members of the High School students unit are informing you that on the 20th April 1936 we met together in Mr. Adhir Ranjan De's house at 4-30 p.m. We were warmly received by Mr. Adhir Ranjan De. Mr. Ashit K. Dutta was in the chair. We have elected Mr. Chanchal K. Dutta as our captain for the months of May and June. Mr. Adhir Ranjan De has been elected Secretary and reporter for three months.

We accord a hearty welcome and offer our heartfelt good-wishes to Lord Linlithgow, the new Viceroy of India.

Mr. P. N. Nag, M.A., Headmaster, Duff High School at Chinsura asked some questions about our unit to Mr. Adhir Ranjan De, the ex captain of our Unit. Also Mr. Dinash Ch. Banerji, M.A., of Duff High School took care about this magazine. They encouraged us, therefore we are grateful to them.

We have not been cured fully from the examination fever, so we are unable to send you a large report. After our examination we shall send a large report to you. We are doing well. Our good-wishes to the brothers and sisters of the League.

"The Members of the High School

Students' Unit of Chinsurah"

We heartily welcome the proposal of having a special League uniform. The activities of the League as seen from the beginning, seem not at all discouraging, but the enthusiasm shown by the subscribers is highly praiseworthy. But I should like to bring to your notice another fact which I think will not be quite unwelcome.

There shall be a League Section in the magazine where only The Modern Student League news will be published, as it is now, and I like to propose that in that section of the magazine short articles of the subscribers may be published.

Another thing I like to see in our monthly is that you will make a printed list of the members of the League with their respective addresses. This list may be given at a price. The good-result of it is that if any subscriber goes to some town or village he may easily know

whether there is any of his League brothers and thereby he may have his help and company there.

And lastly a general meeting of the members in some town or in Calcutta, if you like, may be held once a year. This meeting may be held in different places in different years.

Organize Your Units

All the members of the League are earnestly requested to organize their respective units. Please send a list of the members of each unit & photographs.

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The M. S. League

CONTRIBUTION FROM MEMBERS

[Interesting articles, short stories etc from members of The Modern Student League will be published in these pages. Correspondents are asked to remember that it is easier for editors and printers to deal with the articles written on one side of the paper only than with those written on both sides. Matter for publication should be as brief as possible, (not exceeding 500 words) and should be addressed to The Modern Student League, 86, Dharamtala Street, Calcutta.

Interesting photographs of, works of art, beautiful scenery, ancient tribes, places and buildings of historical interest, and scenes relating to dancing, social customs, marriage, death, activities of students, drama, sports, etc. will be welcomed. Articles and photographs will not be returned]

A CHAT WITH MOLLISONS

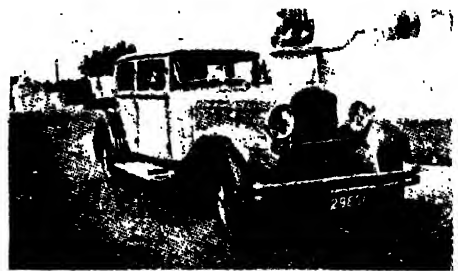
By P. N. RAY CHOWDHURY,

St. Xavier's College, Member, Modern Student League

It was one beautiful wintry morning that I awoke from my bed to learn with much pleasure that Jim and Amy Mollison, the world famous flyers were coming to our place to tea. Naturally, certain preparations were made at the "Santosh House," Alipore, residence of the Raja of Santosh. Every one seemed stirred with gusto and curiosity to meet and talk to these well-known people. My eagerness to meet them was very great, because I had taken personal interest in making a survey throughout their career. I had read about them in many Aviation and Motoring magazines. The newspapers and the talkies on certain occasion gave further light to their career. I had and have still a mind to write a sort of crisp note in book-form relating to the meeting or seeing or coming in personal contact with world famous personalities and so I looked to their career with interest. Anyhow, from what I found from the various records of the Mollisons, one is led to believe that they are capable of high achievements and they are high class mechanics. Beside all these, I found in a magazine that

Amy Johnson emerged with credit from a T. T. motor race in England. As one who adores motoring and always wishes for its development here, I naturally felt more eager to have a chat with these two persons who are masters in the line.

Exactly at 4-45 P. M. the Mollisons turned up at "Santosh House", Alipore. They were taken into a spacious



drawing room which was looking beautiful for the occasion. There about forty well-known people of the city welcomed them. Amy was taken to another room where she had tea with the ladies. I was all the time looking for an opportunity to have a talk with Jim. Just

after everyone had finished sipping tea, eating ices and swallowing sandwiches, I had a chance to talk to him. I clinched the advantage as a restless youth. I first asked Jim about their bad luck in the World Air-Race. To that Jim gave me certain reasons, which were certainly tentative and it cleared some doubts I had. It was mainly due to over-speeding and bad lubrication that they had such bad luck. This was perhaps the main reason. The second question I put was about their putting such beautiful names such as "Desert Cloud", etc. on their aeroplanes. To that Jim said that both he and Amy think a lot before they have such romantic names for their aeroplanes. Next, I asked them about the number of planes they possess. To that Jim said that there was a time when they possessed five between themselves. 'This is really extraordinary ! To possess five aeroplanes is no small matter and one can easily appreciate how much Jim and Amy have spent on their playthings (aeroplanes). Lastly, I asked him about developing motoring in India and how they took it in England. To that Jim said that the only way to improve the standard was to have plenty of motoring clubs, better roads, racing tracks and to have second-hand English or continental sports car, if those are found to be too expensive to be bought new. He added to my satisfaction that our Automobile Association was doing well to improve our standard. He seemed to be fully aware of the Association. He told me to try and make this Association as popular as possible, for there in lies the salvation of Indian motoring. I was very happy to hear all this ; for, I do hope one day the A. A. B. will be responsible for A. I. motorists in Bengal in particular and India in general.

'They were great motoring enthusiasts, he said and possess three first rate

sports cars viz, Hispano Suiz, Mercedes Bene, and Delage. The last named interested me and I asked him about its capabilities. He explained to me clearly and I was quite satisfied. I am luckily a Delage Straight 8 owner and therefore I was particularly interested in all that he said.

Now, the sun had almost sunk. The Mollisons were two hours in the house. The guests were anxious to come to a finish. Well, I told Jim Mollison that while going back I would drop them in my Delage. They liked the idea very much. After bidding good bye to all the guests, they climbed into my car and were full of appreciation of the same. I took the wheel and drove them round the Queen's way and the Strand Road. While going back I showed them a little hobby of mine, viz : changing down gears (from top to third, top to second and so on at high speeds). In this they were very interested.

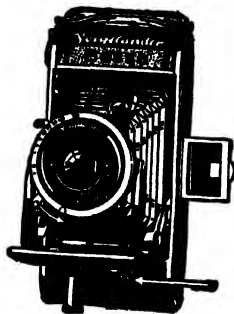
Changing down gears at high speeds is done by racing drivers, motorists of a very keen nature in Europe. Changing down helps a lot in picking up and racing. On very high speed one can change, if he knows the art. Sir Henry Birkin when he created a record for England in motor racing, is supposed to have changed down at over 100 M.P.H. in his Bentley while passing Carriacola (German), who was driving his Mercedes Benz.

I dropped them at their hotel. It had become quite late and they thanked me very much for a enjoyable drive round Calcutta's Queen's Way and the Strand. They asked me, very kindly, to give them a look up if I happened to go to England and reminded me again of making the A. A. B. and motoring as popular as possible. They asked me to keep an eye on the development of aviation too, I was indeed very happy to have met these fine sportsmen.

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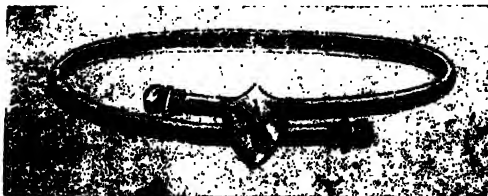
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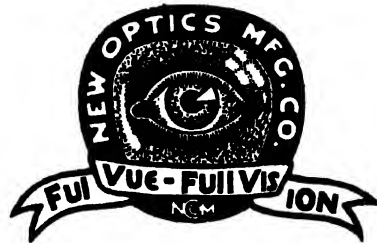
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[The prizes for the last month will be sent direct to the Headmasters and Principals on or before the 10th of July as Schools and Colleges are closed. Non-receipt of the prizes must be informed before the 20th of the next month. When enquiring about prizes, students are requested to send an addressed reply card. The prizes announced for this month will be despatched in the first week of July. All students who have secured prizes may send their photographs. The full name, subscriber number as well as the month in which the prize has been won *must be written on the back of each photograph.*]

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THE MODERN STUDENT

VOLUME IV

JULY, 1936

NUMBER 7

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"Philosophies of Freedom"

By JOHN DEWEY.

Musing on those who came after him



In this splendid bronze, "the thinker, from the unfinished "portal of hell," Rodin depicts primeval man deep in thought gazing upon the crimes and passions of his descendants which unfold below him.

Auguste Rodin (1840-1917), was a famous French sculptor, who with his inspired chisel carved his way through misunderstanding and distrust to recognition and world-wide fame.



Associate Editor, *The New Review*, Calcutta,

A large industrial firm in England once invited applications for a very responsible job. Most of those who applied were specialists in industry and business; but one application attracted the manager's attention: "I have no qualification for this job," it said, "except that I have been trained to be a leader of men." "That's my man," said the manager—and he never regretted the choice.

Leaders, indeed, are what every country needs more than ever to-day; and of all countries, India needs them most. But India shall have them if organizations like the Modern Student League flourish as they deserve. This idea struck me when I lately attended one of the meetings of this League; for though I had read its rules and watched its wonderfully quick progress, I then for the first time *saw* its members salute one another. This salute seems to me significant.

What's in a salute? There is more than convention: the very soul of an army is embodied in it. The right arm raised forward and upward stands, as has often been explained, for ever increasing

endeavour; but it also seems to me to symbolize protection of the weak, guidance of the inexperienced, self-sacrifice for the good of others—in a word, leadership. The members of a League which has such a salute cannot be just *any* boys and girls, but the very pick of the youth of to-day and the leaders of to-morrow.

In the life of every nation, as in the life of every individual, there comes a time when it can no longer lean on patrons and friends, however unselfish these may be, but must solve its own problems and face its own dangers. Such a time has now come for India, and it is on her leaders that her future must largely depend. But leaders are not born, they are made; and it is the work of schools and colleges to make them.

Whatever may be said against the English public school, this must certainly be admitted in its favour, that the social life which it forces its boys to lead—with its Houses and Masters, its code of honour, its healthy emulation, its absolute obedience to the Monitor, its spirit of solidarity—trains them to live not so much for themselves as for their school and for

one another. This training the Indian educational system is unfortunately not calculated to give. Its predominantly non-residential character makes it impossible for students to meet and know one another and discuss questions and learn to understand one another's point of view. The separatist spirit of caste, religion and community makes each one revolve in his own celestial orbit, uninterested in his neighbour. The large crowds of students who are huddled into Indian class-rooms—some Indian colleges have more students than the whole University of Oxford!—make any real contact either among themselves or between them and their teachers all but impossible. The fewness and languidity of their extra-curricular activities—team games, debating societies, dramatic and musical clubs, group excursions—deprives Indian schools and colleges of that most important element in the training of leaders: the opportunity for initiative, tact and resourcefulness.

It is useless to deny these obvious facts; it is worse than useless to brandish the ground of blame over the hands of those responsible for them. Since the schools do not train leaders, it is for other organizations, like the Modern Student League, to do this most necessary and urgent service to the country.

The first quality of a leader is that he inspires confidence in others. It may perhaps be a sheer fancy of mine, but the very salute with which members of the League greet one another seems to signify confidence. But confidence can be won and kept only by the inner qualities which this salute implies: downright honesty, truthfulness and unselfishness. It is the lack of these in many able and otherwise great Indians that has deprived them of a real hold on the people. That the League can foster these precious

requirements is proved by the opportunities it gives, in its meetings, its debates, its excursions, its social gatherings, and in the daily contact of local secretaries and members, for their healthy development.

But more than any other weapon in his crowded armoury, the future leader of India is in need of discipline. It might, perhaps, seem superfluous to mention this, for the word *discipline* originally meant, first the knowledge and then, almost inseparably, the order and regularity proper to students (*Lat. discipuli*). But though the knowledge needed to pass examinations may be cheap enough, the order and regularity and perfect good behaviour which is the ornament of an educational institution is not so common as one would wish it. It is also significant that discipline very early came to be associated with an army—whose very existence and usefulness depends on its members possessing a high sense of order and regularity, of promptness and punctuality, of unquestioning obedience and loyalty to legitimate authority.

It is these virtues that Indian students will most need in the task that awaits them. Without aping the vulgarity of the barrack, they can reproduce in their daily conduct some of its smartness and briskness, its 'pep' and verve, its punctuality and methodicalness. How much time would be saved, how many tempers gained, what business-like ways developed to the profit of the whole country, if to take only one instance—four o'clock in India would mean four and not five! The members of the Modern Student League will blaze the trail—with their smart badge and uniform and their expressive salute, they will also bring into fashion the punctuality, the love of order and the progressiveness which will draw all India after them.

Drawing a heavy, inert cart, however, is no rosy prospect. It requires initiative, resourcefulness, and, most of all, courage. For the *leader* is, by definition, in advance of those whom he leads and is therefore sure to be misunderstood and criticized. As J. C. Weldon once said in a sermon to Harrow boys:

'If you would raise the age in which you live, you must live above it, and to live above it is to be misunderstood, and perhaps persecuted.'

The price for serving mankind (and to lead is to serve) is ingratitude and calumny. And no leader is worthy of his steel unless he is prepared by long and careful training to pay this price. But there is the reward—of which the League

already gives its secretaries and organizers and even its active members a foretaste—of just a little more sunshine let into a neighbour's life, of a poor family saved from want, of a barrier of caste and community battered down, of illiteracy and disease overcome, of love and devotion and gratitude to God sown in a heart benumbed and hardened by pain. The future leader of India can have no better model than Browning's Asolando :

"One who never turned his back,
but marched breast forward,
Never doubted clouds would break ;
Never dreamed, though right were
worsted, wrong would triumph ;
Held we fall to rise, are baffled
to fight better,
Sleep to wake."

The State and the Citizens

By DR. PRAKASH CHANDRA, M.A., LL.B., PH. D. (LOND.),

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In every highly developed community, a number of associations exist. These associations are of various types each ministering to one or more essential human needs. The desire for self-perpetuation gives rise to families while another impulse equally powerful, namely hunger, results in the emergence of such economic groups as the castes, the guilds and the trade unions. Religion too has always been a factor of considerable importance in human life and has divided mankind into different compartments. Then there has been the thirst for knowledge responsible for the countless Pathshalas of Ancient India and other countries, and great universities like those of Taxila, Nalanda, Alexandria, Athens and several others. In modern times it is felt

that work which is often monotonous and exacting is not a *summum bonum* of life and that there should be so many organized ways of seeking pleasure as those of accomplishing work. This has led men all over the world to combine and establish sports clubs, collectors' clubs mountaineering clubs, theatrical and film societies and other similar fellowships.

These associations are in a sense natural and in another artificial. They are natural in that they attempt to satisfy some natural craving on the part of man. A man marries and has children because he must ; he follows a religion because he feels that this world does not cover the whole of existence and that there are forces which mould his life with which human beings have nothing

to do. But they are artificial in that they are no part of nature like the sea and the stars and can be founded and dissolved at will. A person may or may not be a member of some religious community. Even though born in one it is open to him when he reaches the years of discretion to leave it and not to join another. A person is necessarily, to start with, a member of some family but by refusing to marry he can avoid setting the stage for another.



Dr. Prakash Chandra

In general the more numerous the associations and the greater their variety, the richer would be the life of the community. What is true of individuals is equally true of nations. He whose genius is many-sided is held in higher esteem than one whose range of acquisitions is narrow. Aristotle, Leonardo da Vinci, Leibnitz, and Sir Christopher Wren deservedly rouse our admiration and excite our envy. So also that people whose interests are multifarious enjoys superiority over the one who has reached

perfection in one particular field but has neglected others. As it is the purpose of each association to develop some special qualities in its members, it follows that the larger the number of such associations and the more diverse their objects, the fuller and more harmonious will be the development of that community which contains them.

But a multiplication of these associations raises problems of a far-reaching character. Often they are inspired by cross purposes and the policies which they pursue bring them into mutual conflict. Take for example a country where the coal miners have formed themselves into one association while their employers have set up an association of their own. It is clear that the first association would aim at an increase in wages, a reduction of working hours, and an improvement of the conditions in the pits. On the other hand, the self-interest of the employers would prompt them to reject these demands or at least to prevaricate. It is likely that a dispute between the two would end in a strike or lock-out. Should that happen, the industries of the country which very largely depend for their motive power on coal are certain to be hit hard subjecting a considerable section of the people to grave financial loss and serious inconvenience. The question arises whether the two associations are to be allowed to pursue their own individual plans or whether a body of men may not with advantage be invested with the power to intervene and to exercise coercion.

It is this use of coercive power which principally distinguishes the state from other associations. The state may be defined as an association of persons keeping peace and tranquillity in the country and regulating the life of the community in the interest of all. One

of the earliest functions which it discharged was the settlement of disputes between its citizens. If one inflicted bodily injury on another without due cause the state considered it an offence and proceeded to punish the offender. If one person unjustly deprived another of his property it compelled its restoration. Courts were set up to make enquiry into what the opposite parties had to say and the judgment of the courts was enforced by the police. In order that there might remain no doubt as regards the rights and duties of citizens laws were formulated and made widely known.

At about the same time that the state began to adjudicate in cases, it took upon itself the duty of organising resistance to foreign invaders. But it did not wage war solely for defensive purposes. If it was prosperous and ambitious and its neighbours weak and torn by internal factions, it felt no scruples in attacking them, bagging a handsome booty, and adding a slice to its own territorial possessions.

With the passage of time the functions of the state continued to grow but they have never been greater than they are now. Today an individual's life is controlled to a very large extent by the state. From the moment he is born till his death his actions are watched and fashioned by the state. Even his birth and death have to be communicated to its officials. He is educated at an institution either managed or aided or controlled by the state and his future career is very often determined by circumstances of its creations. If he wants to leave his country either for business or pleasure for another he has to obtain its permission. He cannot build a house, keep a dog or car without notifying the public authority, nor can he drive on the public roads without paying due regard to the road regulations. His clothing and

his food are very largely decided for him by the state. How is it that before the British came Indians wore cotton in winter but now they are attired in flannels or serge? How is it that salt which costs practically nothing to produce has to be paid for rather heavily by the poor and that matches have become so dear? What explains the opening up of so many sugar factories in India in recent years? Why is gold in such large quantities leaving the shores of India?

The answers to these questions will be found in the economic policy which the government in India has been pursuing. By levying duties on imported or exported goods and by granting subsidies or bounties to commodities, the state can effectively encourage or discourage the use of certain articles. The price of a commodity can be increased by taxation or by making it a government monopoly and the general level of prices may be altered by changes in the currency system of the country. The state by means of factory laws provides for suitable conditions under which production is carried on. It prohibits the adulteration of goods or the sale of unhygienic articles and demands that poisons should only be sold under conditions which eliminate the possibility of accidents. Not only does the state regulate individual enterprise; sometimes it itself owns and manages large commercial concerns. Thus in India the state owns railways, hydro-electric works, forests, and irrigation canals. In the Gwalior State, the Pottery Works, the Leather Factory, the Engineering Works and the Durbar Press belong to the Government and in Mysore the Mysore Sugar Factory, the Sandal-Wood Oil Factory, the Iron and Steel Works and the Central Industries Workshop. In Russia almost the entire production is in the hands of public bodies, little being left to private effort.

In the social sphere too, the state exercises powerful influence. In the west official sanction is necessary for marriages and divorces. In England until recently the law forbade a widower to marry a sister of his deceased wife. In India the Sarda Act makes marriages punishable which do not conform to the age conditions laid down in the Act. In countries where divorce is permitted questions of the custody of the child and the expense of its upbringing are decided by the courts. Immoral traffic in women and children is disallowed in all the civilised countries.

Similarly, the state exercises powerful influence in the intellectual and cultural field. Often the educational and vocational institutes belong to it and it prescribes the type of instruction to be given. It maintains museums, art galleries, concert halls, opera houses libraries and other institutions of this sort. It censors the films and plays, and controls the press and broadcasting. As an illustration of the almost omnipotent powers of the state it may be remarked that it can force everyone of its citizens to go to war on pain of severe punishment.

So extensive being the powers of the state and so intimate the relation between itself and its citizens, it need not be underlined that every individual should understand the organisation and working of his own state as well as of others. In the democratic system of government it is possible for everyone to advocate any political changes which he desires. Nothing can be gained

by apathy. It is the duty of every citizen to exercise his right of vote carefully and during intervals not to hibernate but to keep himself well informed on all matters of public interest. He should exercise ceaseless vigilance over the activities of his representatives. Their speeches should be studied and the division lists carefully scanned to see whether they remain true to their election pledges or betray an anxiety to please the powers that be. One of the grave charges against the modern citizens is that they take no interest in politics and that less than half ever cast their votes. Unless a friend of theirs or some influential person from whose return they hope to profit is standing for election, they keep away. The practice needs to be strongly condemned. Not to vote for the right persons really amounts to voting for the wrong persons. The good citizens who do not expect any personal gain from the success of a particular candidate may keep aloof, the less good would be sure to give their votes to a person who is unscrupulous and who would help them by fair means or foul. In certain states there is a law making it obligatory for every citizen to use his franchise and those who do not do so are liable to a fine. It is eminently desirable that such a law should be placed on the statute-book in every country. In democracy everything depends on the moral and intellectual fibre of the people's representatives and if the really good and sane citizens do not care to place in power the most honest and the wisest, the quality of legislation and administration is bound to suffer.

Democracy and Education

By V. K. N. MENON, B.A. (OXON),

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Pascal once said that there are two hundred and twenty eight definitions of the Highest Good. Almost as many explanations have been offered for the recent collapse of democratic institutions in a large number of countries of the world. Defeat in war, harsh peace treaties, middle and upper class fear of the Communist spectre, overproduction and underconsumption, the ruin of the middle class through inflation,—these and many others have been adduced as accounting for the dictatorships which have arisen in such widely different countries as Russia, Italy, Germany, Turkey,—to name only the leading examples of the phenomenon, in its acute form. And there is no doubt that these causes all have had their share in the result. Any chance for a revival of democracy will depend upon the elimination of these causes as any hope for the avoidance of another collapse of a revived democracy in the future will depend upon the prevention of their recurrence.

But even the democrats are agreed that there is one more cause,—our educational system. Fifty years ago, an English statesman, as he saw the progress of democracy in his country said, "let us educate our masters." And in our own time Mr. Wells has pointed out how civilisation is now a race between education and catastrophe. Even violent anti-democrats are proving themselves keen pro-educators. The time and money and energy spent by the dictatorial regimes of Russia, Italy and Germany on education have been amazing, though so much of it has certainly been misdirected. The lesson has not been lost on demo-

crats. The Communists and the Fascists and the Nazis see in education the greatest support to their systems. Democrats likewise have learnt to regard education as the pillar of *their* edifice too.

It may be questioned, however, whether the education on which democrats in defence now put such faith is of the right kind to produce the desired results. Our experience in this country shows that the more educated a man is, the less communal, for example, he necessarily is not. In reality, facts seem to point in just the opposite direction. In most western countries there is compulsory primary education; and secondary and University education have made great progress. Will *better* elementary schools, and *more* secondary schools and Universities cause fewer wars or a juster distribution of wealth or a fairer treatment of minorities and of weaker foreign peoples? It does not look like it. Of course in India, with our 8 per cent. literacy, democracy cannot function well without compulsory primary education. Of course every where, there are great possibilities of improvement even along the present lines. And Russia and Germany have shown the possibilities of a new technique like broadcasting, and even more of a national policy, planning and energy in education. But one may still be sceptical as to how far even this will remedy the evil.

The scepticism arises because the real relation between democracy and education is not grasped in the above attitude. Democracy is that system of government where the masses of the

people through their vote directly or indirectly determine the policy of the government. Therefore, it assumes, or at least demands, political interest and knowledge in its citizens. And it is universally acknowledged that both are insufficient in our democracies. The astute candidate who placarded his small town in the United States with a charming picture of his wife and six children with the words "seven good reasons why you should vote for me" under it showed he had a real insight into electoral mentality. It is tragic enough on any considered view of the prospects of democracy. But consider the political corruption in the same country, the oppression of Jews in Germany, the physical violence to political opponents in Germany and Italy, the prohibition of any opposition in Russia or Turkey, the ultra-nationalist policies of Governments everywhere,—and consider the popular support given to these,—and the prospects of democracy are gloomy indeed. In fact there is a great deal to be said for the point of view that the increase of public pressure on governments in recent times has actually affected their independence and wisdom both in their external and internal policies. How then shall we create more and better interest among voters in politics?

The answer can be seen if we look into a parallel situation. How do we have better doctors, lawyers, engineers, teachers than before? Certainly we give them a better general education than we used to do. But that is not all that we give them. That is even only the less important part of their education. They are what they are mainly because of the *technical* education they have. And to-day when we want still better doctors, lawyers, engineers and teachers, we attempt to provide them with more professional education than even more general education. Modern industry sup-

plies even a better illustration. The steadily increasing demand for technical education even for the ordinary workman shows that our industrial system requires professional competence not only in its directing personnel. Now, the political system is in essence just like the economic system, though words like "State" and "Government" tend to obscure clear thinking. And what have we there? A professional civil service has indeed been created in most modern democracies. But we have provided professional education in democratic politics neither to our 'politicians' nor to our voters; and that distinction between politician and voter is itself disappearing in democracies. Dickens has a character who allowed his son to be 'edecated' by letting him run about the streets. That is the kind of education we still give to our "masters". The fact that even the professional civil service mentioned above is still recruited mainly on the basis of an examination testing *general* ability and knowledge rather than technical competence,—a method of recruitment so different from that to the business or professions,—points as much to the undeveloped economy of our politics as to our inadequate realisation of even its present requirements.

What then is the kind of education that is required? Nothing less than *education in the principles of the successful working of a democratic system*. Some of them are rather well-known: for example, the need to protect minorities, to guarantee freedom of opinion, and to create a non-political civil service. But even they are not well-known enough. On the other hand, there are equally if not more important principles which are very little known. There is the fundamental irrationality of much individual and collective behaviour to be guarded against. A modern democracy cannot govern, it can only control. Continuous

inventions even more than eternal vigilance is the real price of freedom ; rather invention is the method of vigilance. But examples of such principles need not be multiplied. And in every different country there will be special conditions of its success. These have to be taught. After a long neglect we have realised that it is necessary to teach the young not only things external to them like history and geography,—and indeed even they are not so 'external' after all,—but also those which are 'internal' to them like anatomy, physiology and hygiene. But the anatomy, and physiology and hygiene of the body-politic are also equally important. Some effort is indeed seen in that direction in the new subject "civics". But the effort is as yet very small ; the topics included in the course are a miscellany drawn from allied subjects ; and there is no comprehension at all of the real value and necessity of this particular branch of study and education. It is necessary, however, to teach not only the young. Adult education is now recognised as essential even in countries where there is compulsory primary education. But the need for the education of adults in citizenship in the sense indicated here is even less realised than in the case of the young, and this at a time when the possibilities and technique of it as through semi-public corporation like the B. B. C. in England are being steadily improved.

Norman Angel has recognised and emphasized a similar truth in the sphere of international politics. Addressing himself to the problem of international war, he finds its ultimate cause in popular ignorance of the consequences of policies desired by the public. Men do not want war but they pursue policies which are bound to lead to war. That, is, men think unilaterally, while they ought to think bilaterally. Mere education will not

do to change their way of thinking ; it must be education in the causes of war. And he points out that it is so that western countries have eradicated diseases, while they still flourish in the East. The bacteriological origin of disease is recognised at large in the West, and so the people are prepared to adopt and support measures to check and prevent infection. But in the East the masses do not yet believe in that origin and their appalling mortality from preventable diseases is due ultimately to this. But even in the West the causes of the social disease of war are not yet sufficiently widely recognised, and is the problem for popular education. The argument, however, can be given even wider application, and extended from the external politics of countries to their internal. If civilisation suffers to-day not only from war between countries but, within each country, from a reaction against democracy, the principle of the remedy in both cases is the same.

Two thousand years ago Aristotle pointed this out, and said that the surest way to prevent a revolution is to educate the citizens of a State in the principles of its constitution. And he held that it was the same whether the government was good or bad, of the one, the few or the many, pure or mixed ; whatever be the constitution, if it is to be stable, the people living under it have to be trained in its principles. And he did not mean mere education, but education in the principles of the constitution. That lesson has to be learnt or relearnt by us. Communists and Fascists and Nazis realise it ; hence their concern with education. We too, but as democrats, as we want to restore or maintain democracy, must realise the need to impart education in the principles of a democratic constitution. Education in a democracy has to be education for a democracy.

"The League has Failed ?"

By KAMAL KUMAR,

Bombay

With the Italian occupation of Abyssinia, which by no means pulls down the curtain on the drama of the Italo-Ethiopian War, public opinion has been roused against Fascist Italy and "Italian barbarism". But all the wrath has fallen on the League of Nations and it has become the target of all attacks. The League is being held responsible for the fate of Abyssinia. It is also being accused of 'betraying a weaker member to a more powerful one.' Talks of its 'futility' and 'failure' are going on everywhere, while threats of withdrawal from its fold are pouring from all sides. Mass meetings have been held all over this country condemning the "Italian aggression", expressing sympathy with Abyssinia and decrying the League of Nations. In fact, the gaze of the world is now directed towards the League with a resentful attention.

In the teeth of all this, it would seem futile to try to say anything in favour of the League of Nations or in its defence. But this is the time to consider facts without being swept away by momentary impulse or sentimentality. The world is heading for a crisis and it is but prudent and sensible that, standing at the verge of a great calamity as we do, we should try to look ahead and attempt to prevent the worst from happening. There is still time to act and prevent the repetition of that awful catastrophe of 1914-18, and thus save this splendid civilisation of ours and also the League of Nations which, as Mr. King Hall rightly observes, has been in relation, either directly or indirectly, with the whole compass of world history and which remains outstandingly the most hopeful

and important of the achievements of Our Own Times.

Has the League really failed? Did the League shirk its responsibility?

Well, here are the facts: The Italo-Ethiopian dispute was brought before the League by Ethiopia, in virtue of Article 11 of the Covenant of the League of Nations, on the 15th January, 1935. On the 17th, the question was placed on the Council's agenda. Negotiations went on between January 17th and March 16th. On March 17, the Ethiopian Government seized the Council of its dispute with Italy, in virtue of Article 15 of the Covenant and an extra-ordinary session of the Council was summoned on the 15th April. Procedure of conciliation and arbitration went on for some time, and on October 17, the Council, in accordance with Article 15 of the Covenant, unanimously adopted the report of the Committee of Thirteen, setting forth the circumstances of the dispute between Italy and Ethiopia. Italy, the more powerful of the two parties in the dispute, was pronounced the aggressor and the course of action as laid down in Article 16 of the Covenant, viz., the severance of all trade or financial relations, was recommended and adopted. Is it then just to accuse the League of 'dilatatory tactics' or of "betraying a weaker nation"?

If economic sanctions were deemed insufficient to check the invasion of Abyssinia by Italy, the other course left was to apply military sanctions, which, of course, would have meant another world war with all the horrors and sufferings it involves. Even so, if the peoples really meant to stop the slaughter of human

beings, they could have done so by being one in resolve and action and the League, which is but an instrument, could have been used to the fullest advantage. But they were not unanimous in their resolve. Even in the case of the application of economic sanctions there were differences among them. If anything encouraged Italy it was this.

The voice of the people who shout to-day in the condemnation of Italian aggression and the so-called failure of the League of Nations, was not heard when steps were about to be taken, at the very commencement of the trouble! At that time the people were either callous or apathetic. They did not urge their respective governments to take a bold step to stop the horrors of war. To-day, they are resentful against the League!

'It is the lack of a clear understanding as to the precise nature of the League of Nations that people do not appreciate that since the League is but an association of sovereign states, its powers, its achievement, its shortcomings are directly conditioned by the policies of its members'. And it is public opinion which determines the policies of different governments. So it is not the League that has failed. It is the people who have failed the League at a most critical time! It is the people who have not played their part.

The events which are happening in the different parts of the world show very clearly that the dreadful memory of the last Great War has been completely wiped out of the minds of the people.

With the passing away of the economic depression, more and more money is being voted and spent on armaments, a mad race which has already

begun. One dreads to think of the inevitable result.

Talks of withdrawal from the League of Nations are going on freely in some countries and a certain section of the press seem to be jubilant over it. This course of action has been chosen as a fit punishment for the 'failure' of the League and its alleged impotency. Withdrawal of countries from the League may mean a saving in money. Those who talk glibly that the amount thus saved will be available for purposes of nation-building activities and advocate the withdrawal of their country on this ground, may be sadly disappointed. Governments will naturally have to utilise the amount in defensive measures, i. e., spend on armaments.

This course of action, if chosen, will be a fatal blow to the League structure and will ultimately bring the whole edifice down to the ground, and with it will disappear the last ray of hope for world peace. Secret treaties and alliances a feverish race in armaments, constant fear, jealousy and distrust will be the order of the day and will ultimately lead to the inevitable—another world war. And this time it will be more dreadful—orgy of death and destruction will be repeated—but on a vaster scale. And then? The war-worn nations will call another peace conference! may be a worse treaty than that of Versailles will be concluded and attempts will again be made to set up another League of Nations!

With all its apparent failures, the League unquestionably provides the only opportunity to those nations which really want to settle international disputes peacefully. The futility of war had been proved in the last Great War; and yet, during the seventeen years that followed the conclusion of the War, there has not been unbroken peace in the world. There

had been several sparks, but if they did not produce a conflagration it was due much to the existence of the League of Nations. It is mere hypocrisy to deny this fact.

Even the bitterest enemy of the League will admit that the League has achieved splendid success in its non-political activities which cover the entire walk of life. That is no mean glory for an institution whose main aim, as laid down in its Covenant, is "to promote international co-operation and achieve international peace and security." (It is significant that "International co-operation" is mentioned first). "At this difficult and anxious period in the life of peoples and governments, the League of Nations has not failed in its duty"—particularly in its duty of promoting international co-operation.

War is futile. Arms have never, nor will ever, win the heart of a nation. The only way out of world chaos is

through collective security and collective security is possible only through a League of Nations. Why then this talk of withdrawal from the League? Why not give it more support and try to make it perfect. It is only by constant use that we find out the defect in a machinery. If the present League is defective, if it is inefficient make it perfect—make it useful. As Mr. Baldwin, the Prime Minister of England, has observed, "If you find an instrument, willing to do what you want it does not mean that your desire is impossible of achievement what it does mean is that those who have used that instrument without success must sit down and examine that instrument and strengthen it, alter it, embody in it if you can, such changes as will make it effective for your purpose....If any such changes can be seen to be feasible—I hope then indeed they will be considered with all sincerity and with every desire to make the League at least what it was hoped to be at the beginning—a Universal League".

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THE OTHER ONE

J. V. WILLIAMS

I cursed my luck, for wheresoe'er I turned
Hard knocks I got ; no matter how I tried,
Fortune my stoutest efforts always spurned,
Giving the laurel to another by my side.

And often in the clouds I seemed to see
The god's who'd stamped me with so mean a die.
Pity the fool to whom there seemed to be
No man so poorly destitute as I.

I cursed no more ; that Fortune's dame should choose
'To dub me thus and thus, and think it meet,
I thought not harsh, although I had no shoes.
You see, I met a man who had no feet.

Winter in Europe

By Y. L.

Belgium

The Indian winter brings a welcome change that contrasts strongly with the damp, depressing summer. All nature seems to breathe more freely as the long, drawn-out summer-time approaches its end. Man and bird and beast, flowers and shrubs and trees, take on new life as the sweltering, oppressive heat gives way to refreshing, salubrious breezes. The freshness in the air, like the tang of the sea, invigorates, exhilarates and adds a briskness, lacking during the hot season, to man's movements. All living things, in turn, receive their share of heaven's bounty, that they, in their way, may send their paean of praise on high.

How different is Europe's winter. For the foreigner unaccustomed to the rigorous cold, it is a painful experience. Nature's slow death heralds its approach. A gradual fall in temperature, a leaden-grey sky and drizzling rains foretell its coming. Before long, the frigidly cold nights and morning frosts make its presence felt. Garden flowers, burnt by the frost, droop down in the path of this grim reaper. How sad and mournful, my garden looks, as I view it from my window! Stately dahlias, gorgeous in their variegated shades have lost their freshness, for life is departing. Roses, fragrant in their bloom, are mercilessly nipped, and shed their velvet petals in doleful resignation. The leaves of the elm, poplar, maples and oak trees made gold and russet and brown by the gusty winds of October, fall limply to the ground. The parent trunk, mellowed by age, falls an easy prey to the advancing tyrant. A few frosty nights accomplish the destroyer's work.



The gardens, parks and fields, so lately garbed as for a fete, seem like so many shambles after the slaughter. Trees, bereft of their leafy covering, stand bare and naked like so many gloomy spectres. The withered plants and greying grass have their due of dolefulness. Evergreens (pine and fir), plucky in their strength, mount guard in the graveyard to reassure the dead whose memory, they keep ever fresh and green, that they defy the cold.

Unlike inanimate nature which unable to stir and voice its displeasure

the birds, finding the climate unpleasant and unfruitful, betake themselves to fairer climes. Through the vast expanse of the Creator's sky, they wing their nonchalant flight to the sunny South. Beyond the Mediterranean, they go, to the warmer shores of Africa.

It is a source of wonder to him who is accustomed to long tropical days to note that as winter progresses, the days become shorter and shorter. His astonishment is greatest, when Dec. 21st, rolls around, to find that the day begins at 8 A.M., and closes at 3-30 P.M.

For the "man in the street", winter has definitely set in with the first snow-fall. Although, he, somewhat, dreads the snow, nevertheless, he marvels at its wondrous beauty. The human mind is incapable of doing it justice and cannot, adequately, describe it. It must be seen to be appreciated. Like the Israelites of old, who beheld the heavenly bread, you are forced to cry as you watch the fine dry flakes like cotton. "Manna in the desert". You marvel as you see all nature clothed in its mantle of white. Earth despoiled of its beauty seems to come into its own again. To the poet, "It is a thing of beauty and a joy for ever"; the scientist, eternally busy with his test-tubes, sees in it only an ordinary phenomenon of nature. The simplicity of its making increases our wonder. A cloud cooled down below zero degree Centigrade, its droplets of water suddenly solidified by the cold, fall to earth. If the wind disturbs the air, the flakes take an irregular form; if it is perfectly calm, they form hexagonals of exquisite design. The naked eye easily notes the variations in their construction.

With the fall of snow, a delightful transformation comes over all. White, white—the house-tops, as if freshly

white-washed; the trees like so many white bearded ghosts: the fields and meadows, like so many arms of the snowy sea, share the heaven sent garment. Longfellow, beautifully, sums up its effect in the following lines:

"The snow had begun in the gloaming
And busily all the night
Had been heaping fields and highways
With a silence deep and white.

Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm-tree
Was ridged inch-deep with pearl".

Man's joy turns to chagrin when the warm rays of the sun begin to melt the snow. His enchanting dream begins to fade; he is face to face with a disagreeable reality. The great white veil is ripped into shreds; dissolved into water, it makes the ground muddy and walking unpleasant. However, a sudden fall in temperature effects another change; the water freezes and covers highways and byways with a glassy sheet, dangerously slippery for pedestrians and vehicles. Sometimes, a partial precipitation takes place, and a combination of snow and rain results—sleet. This sleet is neither pleasant to be caught in, nor beautiful to look at.

Mid-winter comes on apace with an almost continual fall in temperature, sometimes with a minimum as low as 10 or 15 degrees Centigrade. This apparent misfortune brings a pleasure, at first, unnoticed. Ice soon begins to cover ponds and lakes and streamlets. The hills and mountains wear their coat of snow. Winter sports are the order of the day. Playful infancy, exuberant youth, robust old-age are exhilarated at the prospect. Skiing tobogganning, bob-sledding and skating 'make the whole world kin'. Every town, village and hamlet, in its own modest way, prepares to make

The Great American Universities

By M. P. G. MENON,

Bombay

From amidst the tumultuous uproar of business, competition and internal instability tower the sky scrapers of a nation, characterised by its love of the modern and the fancies of a sumptuous future, as fit monuments to the skill of man to combat with the apparent laws of nature. We find there the pulsating energy of the millions, the ceaseless wave of the greatest brains, the toils of a thousand turning ripple like before the ocean breakers of mass production, specialised art and craft, all centralised in one to celebrate the glory of human achievement. There at the corner, where two of New York's biggest streets meet, displays a thirty two feet board announcing "The Columbia University in the City of New York offers home study courses in all branches of knowledge", to make the life of the man in the street more profitable as distinct from that hitherto been intent on profiteering. In the field the University of Chicago announces in still more bold type a series of foot ball fixtures. Are we to believe, with all these, that university life in America is one which moves with the masses? Let us inquire.

A certain amount of tradition we are told is necessary for life to give it a more solid foundation. But it is also a truism that tradition is a real setback to progress. It is the absence of tradition that gave Americans a more glorious conception of life, a more sincere yearning for what was good in future. Humanities may not approve, but what is seen actually cannot be discredited. A more polite set of books may set a standard, but man often digresses and sets a new standard best suited for his purpose. This is

equally true in the progress of universities in America as in the other more common aspects of life. A fit judge of American civilization would be from the universities rather than from the sky scrapers, as otherwise, it would be like the estimate of a man's character or motive from the mere colour of his hair.

It is the foundation that matters in the build of everything, of culture and the physical examples of its perfection. The American Universities can, for this purpose, be considered in three different stages,—the schools and colleges for boys and girls, graduate and professional schools for advanced students and the Service stations for the general public. It is in the former i.e. the schools and colleges for boys and girls that the real foundation for further graduate study is laid. The difference between secondary education and a graduate university study, as one writer remarked, is that of the mature from immature. The high school course in America is of four years duration constituting sixteen units of study or credits as the educational authorities there have graduated the work. Fifteen units are required for entrance to an university, the boy in such cases having the choice of a wide range of subjects, from cookery to crockery. One would find in the curriculum of subjects for an high school boy to choose from, Elementary principles of Book-keeping, shorthand, Typewriting, Domestic hygiene, Food, etiquette and hospitality, Practical Poultry raising, and Advertisement layouts, and even combinations for a degree consist of subjects like "Fundamentals and Processes in Cookery",

wreathed with verdant foliage and beautiful flowers. The velvet-like petals of the pansy appears; the modest violet, bluishly, displays its exquisite form; the magnolia, garbs itself in flowers, large and beautiful, as the Indian lotus. The pear, apple and cherry trees, cluster-laden with white blossoms are presages of a bountiful harvest.

The meadows bedeck themselves with sparkling daisys, and the violets peeping through, shed their delicate scent around. Blades of wheat and grain timidly show themselves, at first, only to make us marvel at the subsequent rapidity of their growth. Never does an Indian see such an abundance of green and such a variety of flowers: only the Indian sun

is wanting to display their colours in their full glory.

At the first peep of Spring, the birds arrive. The swallow, blackbird, thrush and nightingale, follow in quick succession and regale us with their joyful presence. The faithful pigeon leaves his dove-cote to bask in the springtime sun.

The fields are ringing with the ploughman's joyful cry; the streets and boulevards, crowded with men and boys, reflect in their countenances, the joy of the new-born spring.

Winter in Europe and the incipient Spring, may we add, are things, rather, to be seen and experienced than adequately described.

TO GENIUS, DYING YOUNG

BY S. H.

Though poor he lived among throng,
And though obscure he died,
With a betrothal-ring of song
He made the world his bride.

But when, with trains from north and south,
She came to share his bed,
Death looked upon her 'cruel' mouth
And would not let him wed.

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What strikes even the most casual reader of his poetry is a vein of strong imperialism which breathes through a considerable portion of his works. Kipling was an imperialist of the deepest dye. An ardent lover of England he took an excessive pride in Britain and the British Empire". "What do they know of England who only England know?" No other English poet has sung so enthusiastically of the solidarity of the British Empire as he has done. It is this attitude of his mind which has dulled some of his finer feelings and prevented him from taking a loftier flight. But an intimate contact with Nature at Sussex where he settled in his later years softened down his imperialism and his mental horizon was greatly widened. It has been said that "he had begun by knowing the Empire". Roving the seas he had found it in all parts of the world. He has been but the present of his country and he had seen it expanded over the globe. Now that he had returned to the land of his fathers, and settled far from the great high ways, in one of those quiet southern countries where the legends and traditions of old England survived, he learned to look at it in the perspective of the past, and to commune silently with its deep, abiding soul. Gradually he came to realise the brevity of human kingdoms and the transitoriness of human glory and grandeur he sings ;—

"Cities and Thrones and Powers,
Stand in Time's eye,
Almost as long as flowers,
Which daily die."
But as new buds put forth
To glad new men,
Out of the spent and unconsidered Earth
The cities rise again."

Kipling cannot be ranked with such supreme poets as Wordsworth, Shelly or Keats. He is a second rate poet who speaks of every day matters and familiar

common places. He lacks the faculty of deep abstract meditation and his poetry seldom gives us those significant images or far-reaching suggestions which suddenly light up a whole range of distant thoughts and sympathies within us. He expresses the primary passions and sentiments of men in a rough and ready way. His writings deal with phases of life on land and sea. But whether he deals with life on land or sea the journalistic note is too much in evidence for he is a born journalist. Some of his lines have of course become quite famous "Oh, East is East and West is West and never the twain shall meet

But there is neither East nor West,
Border or breed, not birth,

When two strong men stand face to face,
Though they come from the ends of the
earth."

These lines, however, point out he was not a poet of disunion as he is wrongly described. His love of Bombay finds expression in 'Seven Seas' where he takes pride in claiming Bombay as his mother "Mother of cities to me,
For I was born in her gate
Between the palms and the sea
Where the world-end steamers wait."

At times Kipling can lift himself from things of earth to thoughts of Heaven. "The Rabbis Song" represents one of those rare moments of spiritual rapture in the life of Kipling bound down with chains of many limitations and grossness :—

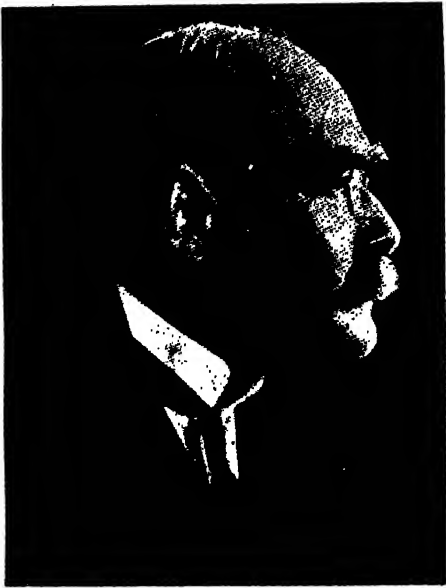
"Our lives, our tears, as water,
Are spilled upon the ground ;
God giveth no man quarter,
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Rudyard Kipling

By AMAL KANTI MAJUMDAR, M.A., B.L.,

Calcutta

In the death of Rudyard Kipling the world of English letters has lost a great literary personality. He was certainly a versatile and prodigious writer who left behind him something worthy to be remembered. As a poet and storyteller he enjoyed much popularity



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Kipling was born at Bombay in 1865. Educated at the United Services' College, Westward Ho, in Devonshire, he came to India in 1882 as a sub-editor of the *Lahore Civil and Military Gazette*. In 1889 he left India for good. After making a tour through China, Japan and America he reached England to find himself famous. In 1907 he was awarded the Nobel Prize for Literature "in consideration of the power of observation, originality of imagination, and also the manly strength in the art of perception and delineation that characterise the writings of this world-renowned author."

A study of Kipling's poetry reveals certain salient features viz. romance, humour and imperialism. Kipling is a true Romanticist. According to him romance may lurk beneath most dull and common place things. For him romance is no sequestered land of beauty : he finds it in the every day life of men and women about him. He does not seek it in hills and lakes nor does he strive to find it in king's palace or lady's bower. He finds it in those dark and dingy corners of human life from which men turn their faces away.

Kipling is regarded as one of the humorous poets in English Literature. Humour is a quality with which few poets are endowed. But Kipling has a fine sense of humour which wells up in almost every line of his verse, and renders his poetry all the more enjoyable.

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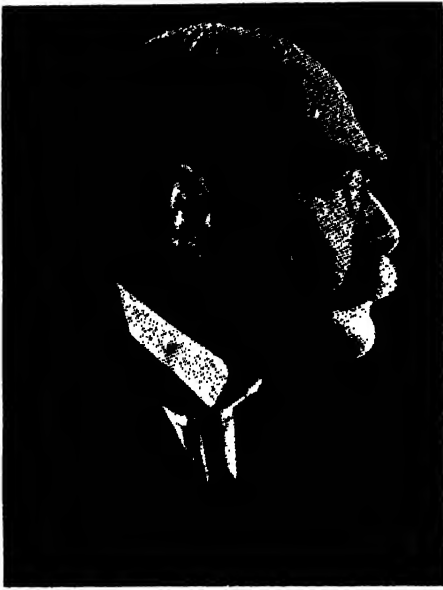
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range of the naked eye. Then the telescope enormously, increased the range of possible vision, but still within very definite limits. Now television gives us the power of sight over distances as great as those over which we are accustomed to communicate telephonically, and this irrespective of any barriers that may intervene.



Broadcasting, as we have grown accustomed to it in the first few years, appeals to one sense only, for although we hear faithful reproduction of the spoken word and the tones of the musicians' instruments we cannot see anything. So with the cinema at present—excluding the 'talkies'—we may watch the actor's range of actions and expression but we cannot hear a word.

Television, however, allied with radio telephony, will enable us both to see and to hear whatever takes place in the studio before the microphone. Thus we are on the threshold of a new era, even more fascinating in its possibilities than that which opened with the introduction of broadcast telephony.

We are indeed fast approaching the day when from our arm-chairs we shall not only hear the play but see the players and the scenery. Speaking just a few years ago, Senatore Marconi said: 'I am sure that before long television will be

brought to practical success, and this will enable us to transmit the vision of actual events over the greatest distances.'

The transmission of speech by wireless over great distances is now a commonplace, but while we are accustomed to hearing at a distance, and think nothing of 'tuning-in' a speaker who may be five hundred miles away, the idea of actually seeing that speaker is still strange, though, logically, one is no more strange than the other.

Most people understand, at least roughly, the process of telephony. The sound is turned into electricity, sent out by wire or wireless as electrical vibrations, and at the receiver turned back into sound.

In television the process is much the same. Standing before the television transmitter, the light reflected from the face affects a light-sensitive cell, causing it to send out a fluctuating electrical current. This current is amplified, sent by wire or wireless to the receiver, where it is turned back into light and creates an image of the transmitted object on the screen. So, both in telephony and television, all that is sent by wire or through the ether is a fluctuating current of electricity.

It is not a secret now that the latest methods of television transmission and reception are technically almost perfect. Plays, films and actual outdoor happenings can be televised and received on the full size screen with a steadiness and detail which would more than satisfy a critical public. But it will certainly be five and may be more years before ordinary man can switch on his television of an evening as he does his wireless set to-day.

Why the delay? I think it is time the truth about television was told. Those

who pretend to be in the know have put forward stupid theories. It has been suggested that the financiers and the theatrical and film magnates are so scared by the immense possibilities of television that they have conspired to hold back its progress artificially.

This is absolute nonsense. Nothing is holding back television but practical transmission and normal economic difficulties.

The problem of how to televise has already been successfully solved by the new 'Cathode Ray' method now in experimental use in several countries. It gives almost perfect results in laboratory experiments. It would do so in ordinary broadcast use if we would master the great problem of interference and distortion in transmission.

The ever present interference of atmospherics and of 'jamming' stations is sufficiently serious with an ordinary selective radio receiver. It is fatal to television. It is too expensive.

The ether is already over-crowded with high-power wireless stations. There is room for no more ; there should be less. But every television transmitting station requires the use of at least two

wave-lengths—one for sound, one for vision. Some television systems—not the 'Cathode Ray'—require several wave lengths for vision alone if really good detail is to be obtained.

Where are these wave-lengths to come from ?

Until national and international conferences have conquered the ether congestion question, and allotted a number of television wave-lengths, well-separated from one another and from other wireless station wave-lengths, television cannot go ahead.

Another problem is that of finance. To build a receiver capable of producing a large moving image really worth looking at something which will really compete with the cinema costs at present about Rs. 3,000 at the least. It is possible that at some future time they may come down to the price of a modern radio set.

The future of television is being considered very seriously all over the world at the present moment. Television rights are insisted on by film companies when buying stories or hiring actors. They know the eventual popularity of television is only round the corner.

SONNET

BY M. M.

Sonnets are popular because they fill
 The empty spaces in magazine,
 Compact and frictionless as any pill,
 They can be swallowed almost without spleen.
 No editor is ever criticized
 For printing sonnets. Everybody knows
 That centuries ago they were devised
 By precepts it were foolish to oppose.
 Poets adore the form that can exalt
 Their thinnest, hollowest, most bland conceit
 Into the highly polished verbal vault
 Of fourteen lines and calm iambic feet.
 As for the couplet—Shakespeare can be proud
 Of sewing them in such a perfect shroud!

"Bird Song at Morning"

ALAN C. McKAY,

District Scout Commissioner, Madras

Tennyson writes, in, I think,
"The Passing of Arthur" that
"The true old times are dead,
When every morning brought a
noble chance,
And every chance brought out a
noble knight",
but if we took all poets' fancies to heart
we would live in a strange world. It
would rob life of much of its fascination
if each new dawning heralded nothing
but another drab day, and if we took for
granted that adventure was dead in the
world.

The Passing of Arthur may have
been the passing of a romantic age, but
age follows age and each has its own
adventures, differ as they may in degree
and kind. We have admitted that to
those of us who are not free agents to
follow the will o' wisp of adventure many
of its greater moments must pass us by,
but, as I have tried to establish in pre-
vious articles in *The Modern Student*
we who live our lives in what I may
term a minor key can order our adven-
tures upon a corresponding scale.

As an enthusiastic Scout I always
feel that Scouting offers us unexampled
opportunities for this, it prepares us to
take the utmost from life, to accept the
opportunities of every day and turn them
to good account; it may even bring out
the noble knight in many a lad. When
Scouters learn to follow Scouting as a
Road to Adventure they will quickly find
themselves caught up in the midst of
many an exciting enterprise.

Last month I took the road to the
stars; this month, feeling sure that some

of you may have hitched your wagons to
a star and are now prepared for any
hazard, we shall adventure along another
road that is full of promise.

Men find adventure in various ways,
the most unpromising beginning frequent-
ly leading to new and exciting country.
Men like Kingdon Ward have found
this, they have determined to fill the
lacunae in our knowledge of the rare
plants, rare animals and other *rara avis*
of the world, travelling to places that
few men know in order to obtain exotic
specimens. Many a lad would scoff at
the bare idea of bothering about plants,
questioning the association of adventure
with—to him—such an uninteresting
hobby. Yet Kingdon Ward, venturing
across Tibetan passes, fording Himalayan
rivers and treading country unmapped
and unexplored, has found that in the
search for a rare botanic specimen he has
been led into many an adventure.

So with all men who endeavour to
probe the mysteries of nature and to
make known to their fellows the life of
the wilds; F. C. Selous in Africa,
Stewart Edward White in Canada, F. S.
Smythe on Everest and William Beebe
in the dim depths of the sea, their
number is great, their spirit undaunted;
they belong to the finest and highest
order of Scouts of all time and adventure
has been theirs for the taking. We read
their books with avidity, laying them
down with a sigh for the exciting ex-
periences that life brings to other men
and for the sameness that it brings to us.

This is where we go wrong; we lay
down the book and close the adventure,

instead of laying down the book and *beginning* the adventure. We are fired as we read with an enthusiasm that we later allow to dissipate, instead of harnessing it to some little exploit of our own. We may not be able to journey to Tibet, or to take part in expeditions to this little-known country and to that, but, as I said last month, we can take the country about us, a microcosm of the whole perhaps, but compact with opportunities, and through our Scouting turn it to great advantage.

There are few Scouts who know much of the country-side that surrounds them. Superficial knowledge they may have, generally so inaccurate as to be dangerous, but I know of none I would take with me as a guide. Sir C. V. Raman once said that the word "Scouting" came from the art of war, although Scouts were soldiers of peace. I like to think of Scouting as coming not from the art of war, but from the art of observing nature.

Before Scouts became the eyes of armies they were forced to practise scouting for the very continuation of their existence; before armies even were called into being by man's inhumanity to man, scouts were learning to read the signs of Nature, of wind and stars and cloud, that they might find food and shelter. They learned to track wild animals long before they adapted the knowledge thus gained to the tracking of men. The fight against the heavy odds of nature came first, war was an evil consequence of man's own inferior mental stature.

I refuse, therefore, to associate Scouting with war even in its genesis—I take the tracker, the prospector, the frontiersman, the backwoodsman and the pioneer as the prototype, and not the soldier. It is because I do this that I am disappointed in the present-day Indian Scout, not that he takes after the soldier,

but that he fails miserably to take after the outdoor types I have mentioned. Present-day Scouting in India is a milk-and-water affair, the Scouters and Scouts contenting themselves with the merest introduction to it and missing its splendid content.

I have made the reproach before that much that should be familiar to our Scouts is without their knowledge and that placed in the open air they are unable to appreciate their surroundings. Trees and plants are only vaguely named, the simplest occurrences of nature are mysteries too profound for explanation or solution. It is here, therefore, that we are able to have our imaginations stirred by men like Kingdon Ward, and are tempted to set out on a further road to adventure.

I flew high last month—to the stars; this month I again fly high—with the birds of the air. In my own country there were few birds I could not name on sight, whether they were at rest on ground or tree, or in flight above me. It was a game with my companions and myself when on the march to count points for every species of bird we spotted, and our eyes became quick to search the hedges, trees and sky. We might hear a bird singing and recognise its song, but actual sight of it alone scored points, and there was much skilful deploying and careful tracking as we closed in upon the sound. Friendly rivalry in a game like this promotes the pleasantest of friendship and companionship by the way, and the nature-lore thus tightly learned is never forgotten.

It is an important factor in the Journey Test of a First-Class Scout that he submit a full report of the country through which, he has travelled. I cannot say that I have had the opportunity of reading many such Reports as we do

not have in India the percentage of First-Class Scouts that we should, but the few that I have studied have made tragic reading because of the paucity of their contents and the deplorable extent of their omissions.

Our prospective First-Class Scouts walk along the roads—why they choose the roads no axiom of Scouting will ever tell me—they note the traffic, the condition of the road's surface, the cross-roads they pass, even the beggar they meet and give food to, but never does one of them observe a flight of green paroquets, hear the bul-bul outrival the whistling of the 'drunken sailor' or follow the kingfisher's swift flight up the river's bank. No hawk is ever seen wheeling high above the trees, the snipe is gone on its zig-zag way before the Scout's eyes are open to see it, even the scavengers of the air are unobserved. The little things that would show the poetry, the sense of beauty, the image of God in the hearts of the travellers are missing, and we, who read feel that this, indeed, must have been a weary journey without the lightening and the grace 'of bird-song at morning and star-shine at night'.

It is true that the bird-song at morning in India is generally the cacophony of crows and that the old adage of flowers in the East having no smell and birds no song has a certain degree of truth, but the more sombre colouring of Western birds is replaced by the gorgeous plumage that makes every walk in country districts of India hold such unexpected charm.

I have spent much of my time in India in the cities, I have not had much opportunity of camping-out, - or for making nature-rambles' yet I am convinced that to-day I could take three-quarters of our Scouts a ten-mile walk

and tell them more about the birds of their own country-side than they had ever dreamed of in their philosophy—or apathy. This is a depressing thought ; I would like to think that the reverse holds good and that I could tramp with Indian Scouts by paddy-field casuarina tope, river-side and jungle, having the innumerable gaps in my scant knowledge supplied with accuracy and insight. It was matter for embarrassment and shame for me in my own country when I took a stranger for a walk and had to admit ignorance of the name of a tree, plant or bird. I felt I had been judged and found wanting.

To avoid this odium and the charge that Indian Scouts know but little of the world of nature let me suggest that as a beginning we determine on our highdays and holidays to make a bird survey of our Districts. This would be not only the best manner of familiarising ourselves with our most constant bird companions but, in providing us with an objective, it would concentrate our attention and energies, and perhaps eventually be productive of a certain amount of interest and utility.

I can easily envisage much fun and no little adventure arising out of such a survey. If we parcelled our ground out into so many districts, giving each to a different Troop or Crew enthusiasm would be quickened, and we would experience the high delight that comes from tracking down and recording a species not yet observed by watchers in contiguous territory.

A bird survey to be complete is not merely a bare statistical record of species observed ; much more must enter into it than that. The habitat of birds must be localised and it will quickly be found that this alone makes an interesting and at times provocative study. Certain types

of flora provide popular nesting-ground and these should be carefully noted; it will be found possible to classify birds in various categories such as water-birds, tree and ground nesters, birds of prey, etc., and as each list grows so does one's interest. The food of each species should be observed, as well as the number of eggs laid, special characteristics, coloration, song and flight.

To Scouts who are keen amateur photographers a bird survey opens up an entrancing field for experiment; there is the bird himself to be photographed, then his mate, nest, eggs and young—the photographer who can show me a complete pictorial record deserves high praise as patience, ingenuity, hardihood, skill and judgment are all required in successful bird photography. My own small gallery is by no means complete, yet I remember with a sense of lasting pleasure the many arduous hours spent on the quest. To emphasise that others have shared my pleasure and sense of adven-

ture I quote from an article of a Scouter of like spirit with myself who recently made a bird survey of his locality.

"In our ramble there were five distinct habitats: a marsh; open fields; a village; a wood; and a reservoir. At the marshes we scared up snipe; made plaster casts of rats' and birds' footprints; looked for reed warblers' nests; and watched the rooks and gulls fighting for buried treasure in the council ash-heap. In the open fields we listened to skylarks; tried to estimate the number of meadow-pipits in one field; watched the peewits performing their autumn manoeuvres or usually visited a certain gate-post to hold a post-mortem on the remains of a hawk's supper. In the village there were so many small birds—tits, nut-hatches, treecreepers, wrens and warblers that we all saw different things."

That surely was a well-spent afternoon. Who will join me in having the Indian equivalent?

—:O:—

THE TRUE LOVER

By J. P.

There came a lover up from the sea
 Fare away, fare away—
 Oh, young and gallant and bold was he,
 With lips that laughed as he looked at me
 But I heard my heart say warningly:
 "Fare away, fare away!"

There came a lover up from the town,
 Love for sale, love for sale—
 Rich and smooth-tongued as he bent down
 To promise pearls and a new silk gown,
 But I heard my heart say with a frown:
 "Love for sale, love for sale!"

There came a lover up from the land,
 Toil and rest, toil and rest—
 Sunburnt and silent I saw him stand
 And thrilled to feel the touch of his hand
 I knew that my heart would understand
 Toil and rest, toil and rest.

A Brilliant Beginning

By KULAPATI DR. JAMES H. COUSINS, D. LIT.

No! it is not a brilliant beginning by the said person that is the subject of this review-article. That individual scintillated half a century ago, and is now concerned with the problem of how to make a not too murky ending. One way of doing so is to keep up the capacity to recognise the coruscations of others, especially of the young. This is easy in the present instance; for not only is the book that has called out this note* a piece of brilliant work in its own right, notwithstanding the author's apologia for its limitations, but it is made trebly shiny as the work of a young Indian woman, and as a contribution to the small but growing modern literature concerning art in India—a contribution in which scholarship and free criticism intermingle with mutual helpfulness in the warmth of enthusiasm and the light of intuition. Add that the book is a thesis accepted by the University of Bombay for the M. A. degree, and that the book has been turned out in India in a manner that sets it alongside the most stylish books of Europe and America, and you will understand, I hope, why I hand round invisible garlands to all concerned in a notable publication, and want to tell everybody about it, especially young Indians who waste time and creative energy in tepid imitation of western prose and verse when they have vast regions and eras of cultural achievement around them and in their blood from which to gather knowledge of the past for the inspiration of the present and future.

It is true that encouragement and materials for such work are not universally available. India is preposterously lacking in this cultural necessity. The

official picture gallery in the great city of Madras is a matter for a pathetic smile. Until September last the capital of the State of Travancore, the second most highly educated area in India, had no gallery of painting. Now, through the attainment of cultural wisdom by those in authority, Trivandrum has two galleries, small, but unique in content among even the art museums of the world. A certain city in a central part of India is thinking towards a municipal gallery. The University of Calcutta is beginning work on the establishment of a University museum, and will thus break the artistic loneliness



Madanapalle Chitralayam

of Madanapalle College in the South which has had the proud but melancholy distinction of being (so far as can be ascertained) the only college with a Chitralayam attached to it for the aesthetical enjoyment of the students and general public.

Our authoress came up against this lack of historical cultural material, and in

* **HINDOO ART IN ITS SOCIAL SETTING**, by (Miss) Perviz N. Peeroozshaw Dubash, M.A., LL.B., Published by The National Literature Publishing Co., Ltd., Madras.

her frank preface she unintentionally discloses the fine spirit that refused to be balked by it. Her interest in the art of India was awakened by pictures of the Bengal school. Their historical background was unveiled to her by an illustrated lecture on Ajanta by Mr. Faizee Rahamin of Bombay, himself a painter after the Indian manner. Then came questioning as to the inner impulses and circumstances that produced such a distinctive art. "My knowledge of India," says Miss Dubash, "its history and civilisation, its art and culture, was so disgracefully poor that it did not so much as strike me where to seek this answer.....While I knew that Cimabue was the first (painter) of the (Italian) Renaissance and Giotto its founder, I was blind to the marvels of Ajanta, Ellora and Borobudur. This blindness was not my choice," she adds ; and then points an accusing finger in the right direction ; "but the inevitable result of our present-day system of education, which seeks to teach us to look for all culture, Art, heroism away from the shores of India."

Miss Dubash, with a modern intrepidity in youth that elsewhere squanders itself in futilities or worse, broke through all barriers, and in two and a half years produced this remarkable thesis that would be honoured in the department of Art History in a European or American University but had to be smuggled into life through the department of Economics and Sociology in an Indian University because the vital importance of Art in education has not yet been realized by the educational authorities of India. The following is her own summary of it :

"It begins with the study of the inspiration that made Indian art and culture, because its mystery had baffled one the longest. I found this inspiration

to be, in its essence, religious, tempered by the native genius of the people, and seasoned by their environment, both geographical and social as well as psychological. Next, the study proceeds



Miss P. Dubash

to examine how this inspiration permeated the life and art of the people, and the channels through which it worked. As the study advances it discloses the strength and volume of this force, a living fire that illumined every phase of existence in those bygone days. It has smouldered through centuries of neglect and repression to this very day, colouring our life, even to-day, and furnishing the vitalising spark to our artistic effort. And now that a new life seems to be breathed into our people, it blazes forth a fresh, revealing to our dazed eyes not only a better knowledge of ourselves, our heritage and make-up, but also the potentialities of the owners of that treasure of the past which ages of veiled mockery had hidden from us."

The book has a foreword by Sir S. Radhakrishnan pointing out the originality of its correlation of the growth of art with the growth of Indian society ; and it is garnished with striking head-and tail-pieces by Miss Ruby J. Treasuryvala.



It has been rightly said that to know a people you must see them at play. In my younger days I hated cricket because I thought it was the game of the aristocracy. No doubt in India when it was first imported cricket was class-conscious.

I must confess I was wrong. The great Indian cricketers and the M. C. C. that came on a tour to India taught me that cricket was far better than anybody had ever told me it was. I find cricket not only a game but a splendid picture of life, of mutual understanding. Occasionally I find myself thinking of the great characters of the game much as I think of the characters in Charles Dickens or if you like in Shakespeare : they all mingle together, Grace and Falstaff, Ranjitsinghi and Sam Weller. In cricket you do not dwell particularly on the mere results, the points won or lost, the averages and the percentages. These things are soon forgotten. What remains in your memory is the tingle of delight which ran up your spine, when you watched Naidu, Wazir Ali, Merchant, Jardine or Bradman making a drive through the covers. More than any other game cricket is a thing of personal art and skill. It depends not mainly on results but on the amount of genius

and character which is put into it minute by minute by the players.

Here in this game more than team work it is the individuality of each player that counts. Cricket is the only game which allows a man to express his own personal arts. It puts him on the pedestal in splendid isolation. When he bowls he is alone in the world with a thousand eyes on him ; he is alone in the world when he defends his wickets against the thunderbolts of his opponent ; he is alone in the world when a catch comes to him in the deep field ; and he is singularly alone in the world when he drops it. In Cricket players express their inner self in an innings.

Cricket has its greater charm to those who see the fun and varied life of it ; those who never worry about the results. If you are a player play the game as the impulses of the imagination move you. What is required in this game is to put your own heart into every action.

If you trouble over the averages you loose much of the charm of the game. Averages are only for the newspapers. Every novice comes to cricket instinctively along the right line. He does not think of the game as a sort of arithmetic or

accountancy. It is the newspapers that induce him to turn his delight on records.

One has to approach cricket imaginatively, must love to take a risk or imitate great artists. But imitations should be in agreement with natural style. Cricket is a game that should be played as though you are taking part in a romance of adventure. That is the way all great cricketers have played gaining the dull easy way of doing things and be ready to answer a challenge. That is how W. G. Grace and Ranjitsinghi played the game. It doesn't matter whether runs are made or not made, if the antagonism

is keen, if the fight is fought with all your energy, humour and life.

Although cricket is an English game, that was born in the meadows of Hambledon, we in India can take it up in right earnest and prove to the world that we can stand equal to any other nation in this thoroughly ingenious game. Ranjitsinghi's name has brought much fame and credit to our country. Now the Indian cricket team has gone to England to play at Lord's. They have expressed not only their individual genius but the true sportsmen spirit of their countrymen. Let us hope that the younger generation will take a greater interest in cricket.

—:O:—

STRAY THOUGHTS

It is generally the most dependent people who make the greatest show of independence.

All outward and visible wrong is a sign of some inward invisible disharmony. We thrash the nettles with our stick and think we have got rid of them. We should do better, in the long run, if we took the trouble to dig down and uproot a few.

It is a mistake to suppose that the relationships between human beings can be adjusted and regulated by reason. Only the love that leads to understanding can cope

with elemental feelings and irrational impulses.

Difficulties may drive us to fight or to flight, but the choice is ours.

A genius is one who succeeds in putting salt on the tail of inspiration as it flies through his field of consciousness.

To deceive others is bad enough; to deceive ourselves is far worse.

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Girls of Kamini College

BY "Sukumari"

"The Principal wants all the students to assemble in the Mookerjee Hall at 6 p. m."

This announcement was read in every class. It sent a thrill of anticipation mixed with fear and anxiety in every one of the pupils of the Kamini College, Miss Saralabala Mohan's model institution for the daughters of the Indian aristocracy. Miss Saralabala is known all over India as a great disciplinarian and there was such a rush for admission to her college, that this year she had ordered an entrance examination for the new-comers. Parents were anxious to send their daughters to Kamini College, as it was the only institution where besides the University curriculum, social conventions, table etiquettes and similar necessary instructions were given to girls that would fit them to become wives of I.C.S., I.M.S., I.P.S., I.E.S., and I.F.S. men. In fact in the very year of its start, three of Miss Mohan's pupils were married by I.C.S. men and they have all given certificates as to the social and cultural achievements of their wives. The publication of one of these letters has decidedly enhanced the prestige of the college, and it was also one of the reasons for the rush of students. Saralabala was an elderly lady of about fifty, who was more keen on the students observing the school discipline. Whenever she called all the students, it was certain that a capital offence was detected. The present announcement stirred the whole school. Even teachers were not out of it. It was only two weeks since the last dread summons of this nature had calumniated in the humiliation and ruthless expulsion of Suniti Debi who had been dismissed for spending an afternoon at a cinema with her brother. Therefore, it was

natural that the girls should speculate as to the meaning of this summons.

"I wonder what the Principal has ferreted out now" said Santi to Mukhti. "Do you think she knows about our smoking?" "I expect she's been reading my letter" answered Mukhti who was already engaged to an I.F.S. candidate. "I was idiotic enough to leave my desk unlocked yesterday afternoon and there was some comment about our Principal. I attempted at a pen-picture of our Principal as she appeared at the Army Maidan for the Basket Ball Match against the Blue Skirts. If she found that my days here are numbered."

"Don't you worry, Mukhti, you won't get the sack. Your father is the Hon'ble Minister and she's taken care to say so in the school prospectus. She will ignore it in your case."

"No, I am sure it's my letter. I am a foolish girl. Let us go and examine it and if the cover is opened we shall know for certain. Come on, there is time enough now."

As it turned out, the matter at issue had nothing to do with either Miss Mukhti's letter or Miss Suniti's smoking. It was of far graver import, striking to the very grave of scholastic discipline, a crisis in the life of the college. The girls were not aware of it, but it was with feelings of anxiety and fear that they marched into the Mookerjee Hall at 6 p.m. For an instant the fantastic idea crossed Miss Mukhti's mind that the Principal might have summoned them in order to announce an extra half-holiday as a reward for uniform good conduct or to break the welcome news that owing to an epidemic of 'flu,' the college will be closed for a fortnight. But she dismissed these thoughts as mere dreams.

Whispering and chattering ceased as the northern door of the hall suddenly opened and Miss Saralabala Mohan with head erect and piercing eyes, darting this way and that, sailed majestically into the hall and stalked across to the platform. The girls eagerly scanned her face, seeking a forecast of the agenda, but she preserved an impressive mien and her finely chiselled features betrayed no emotion.

"Close the door, Bina," she commanded and one of the seniors, who by her readiness to fulfil the behests of authority had made herself the most unpopular girl in the college flew to do her bidding. There was a scraping of chairs along the floor and an outbreak of coughing as this instruction was carried out. The principal took her seat on the chair and looked around. Everyone of the girls was in the grip of strong emotion. Then the principal rose from her chair, in pin-drop silence and addressed the students in all seriousness.

"Girls" she began and it was noted that her voice faltered. "In the whole of my 25 years' experience as a teacher and principal, I have never been confronted with a task so distasteful as that which now lies before me. It has not infrequently been my duty to address you on subjects connected with the discipline of this institution: there have been occasions when I have been compelled to deal out punishment with an unsparing hand; but the delinquencies which I have hitherto sought to suppress have been as nothing compared with the abominable vice which I now, alas, find rampant throughout the school. The whole world knows that I am fairly broad-minded. I can tolerate much. But I have a great responsibility—and the greater it is because this is the only institution to which all the future great men of our country look up for their brides. Perhaps you may not realise it now, but all the same it is a fact that the chances of most of you being married by the men of the Civil Service and other Services are essentially due to the training that you receive in this institution. Therefore, it is all the more necessary that you students of this institution have to keep up a higher standard of life. But, I must confess, that the offences I have detected recently are of a very serious nature. I cannot and will not allow this any more. Too

much letter writing is going on. You are abusing your freedom—"

She paused and glared round with an expression of malignant ferocity, thus giving Mukhti an opportunity to whisper in her friend's ear: "There you are, you see? It is my letter she's found. She must have read it." "Letters" repeated Miss Saralabala dwelling lovingly on the word, "letters undesirable, letters revolting. Girls"—her voice broke—"the honour of the college is at stake, and until this evil has been torn out root and branch from among you, Kamini College will not exist as a model institution.

"Letters to relations and others have become the order of the day. I have, of late, been reading the contents of some of the letters. Necessity has forced me to take this very serious step.

"Now for the punishment, as I have found that the evil is being practised by most of you, I do not wish to single out any one. I have decided reluctantly to punish all of you. No one shall write more than one letter in a term and all letters must be handed over to me. Girls you may go now".

Miss Saralabala looking neither to the left nor to the right made a dignified exit.

Next day groups of students have been talking on the new rule of the principal. There was general discontent among them all. In the afternoon Suniti took the trouble of calling a large number of her friends to the garden. "Look here" she began, "you all heard what our principal said yesterday evening. It is the dirtiest game that she is playing and we are not going to stand for it. This is only a trick. She does not want any of us to write home about the way we are treated in the school or complain about the bad food given to us. We must teach her a lesson. We must raise the standard of revolution. Look what she gives us to eat; have you ever eaten anything so foul after giving Rs. 65 per head every month? She wouldn't even let us go to pictures. And now we cannot write letters." The speaker paused for breath and her audience, roused to enthusiasm, cheered her.

But one little girl among them asked 'What are we going to do?'

"We must issue an ultimatum" said Suniti. "What is an ultimatum?" asked Mukhti.

"Oh, it is a sort of challenge" explained Suniti. "A document telling the Principal what we will do to her if she doesn't do what we want."

So they authorised Suniti and a few others to draw out the ultimatum, which Miss Mukhti was to take to the Principal. After breakfast all the students will assemble in the playground and will not go to their classes until the principal repeals her orders. They also agreed to subscribe Rs. 2 each out of their pocket-money to purchase food-stuffs to keep themselves on until the revolution is over.

Immediately Suniti and a few of her friends busied themselves with drawing up the ultimatum. The completed draft ran as follows :—

"Know all men by these presents that a state of war now exists between the undersigned students of Kamini College and Miss Saralabala Mohan, the Principal, the aforesaid Miss Saralabala having insulted us and maliciously forbidden us to write letters. We the undersigned wish it to be known that Miss Saralabala is a selfish and autocratic old skate and that until she apologises for her conduct and cancels the recent orders and pardons all of us revolutionaries we refuse to attend classes.

"Long Live Freedom—"

"It's just occurred to me" said Suniti as she finished the document "that our cause is a noble one for which we should all be prepared to die with a smile on our lips."

"It is the principle that matters" said Miss Sakina. "You see, if we give in to Miss Saralabala in this matter, there we shall never see the light of day in this college."

The next day when the bell rang after breakfast the classrooms were silent and deserted. Deserted with one exception for when the Principal entered the IV year classroom to take her usual class on sociology she found Miss Mukhti alone seated in her accustomed place with a look of innocence.

"Good gracious Mukhti" exclaimed the Principal, "What has happened to the rest of the class?"

Mukhti hesitated. "I don't really know. I think they have got religion."

"Got religion! What do you mean, we have all religion!"

"But this is different" said Mukhti "all the students are in the playground singing shinconism songs. I am not keen on myself, so I came away."

Miss Saralabala gasped with horror. "Shinconism!" cried the principal, "what an appalling state of affairs, my good girl, are you absolutely sure of it?"

"Well. I think, that's what it is. The Postman started it."

"The Postman! what do you mean Mukhti?"

"He is a Shincon missionary. I don't really understand these things myself, but I have an idea. It is something like Communism or Puritanism.

"Just heaven!" screamed the principal. "A Shincon missionary in Kamini College! A snake in the grass! I must go at once and put a stop to this monstrous propaganda." She made for the door, but Mukhti called her back "I only want to ask you" told Mukhti, "is there any chance of my winning good conduct prize this term? You see, I don't join with others in all these things."

"Certainly, Mukhti, I will see to it that you are rewarded."

The principal ran to the playground and Mukhti placed the letter of ultimatum on the principal's table and made for the garden quietly, happy at the prospect of winning a prize which would please her father the Hon'ble Minister.

The Principal as she entered the playground saw a red-white handkerchief floating as a flag on the branch of the mango tree and all the girls assembled down the shade.

"Girls" she shouted, "come at once, all of you. I have known everything."

"Good" whispered Suniti, "she has got our ultimatum, stand by with that bucket of water—"

"Come at once, do you hear?" repeated Miss Saralabala. "If not, I shall expel every one of you."

The only answer was the contents of a bucket of water on her head from behind. This made Miss Saralabala to take to her heels. At this critical juncture the postman a happy looking young man of 25 appeared on the scene with a parcel for the Principal. Miss Mohan was in no condition to argue and in this postman she found the cause of all her trouble. She flew at him like a tigress, clawing savagely at his hair, his ears and nose.

"Wretch!" she cried "monster, I will finish your shinconsim to-day." The postman did not stop to argue. Nothing like this had ever happened to him and he took to his heels. Miss Saralabala pursued him and the revolutionaries ran after the principal. They were running round and round the playground.

Miss Mukhti witnessed this from the entrance gate to the College. At that moment a car entered the gate and an old man stepped out and addressed her. "Good afternoon, can you tell me, where I can find your principal. I am Sir Surendra Basu, Vice-Chancellor of the University and I have come on a surprise visit to the college."

Miss Mukhti pointed to the playground where the postman, the principal and the students were chasing one another and said. "Sir, I am so glad that you have come. The Principal is chasing the postman."

"Chasing the postman!" "Yes she is gone mad and all the girls are trying to get her and lock her in a room."

Sir Basu immediately rushed to the field and the postman finding another male member took refuge behind him. Miss Mohan in the heat of the moment not being able to distinguish Sir Basu directed her attack against him. The postman made a final effort and escaped. Sir Basu ran to his car, and jumped into it. Miss

Mohan stood in front of the car and then only she knew that it was the Vice-Chancellor.

"Ah, Sir Basu" she said "you have come at an opportune moment. That villainous wrecker of homes, that predatory postal official has been trying to convert my girls to schinconsim."

"I beg your pardon" asked Sir Basu throughly mystified "Trying to convert them to what?"

"To Shinconsim Sir, a new religion."

Sir Basu decided that the occasion required tact.

"Quite" he said "quite disgraceful. Abominable. Rest assured, Miss Mohan, I shall take the matter up with the Post-Master-General immediately. Meanwhile, I suggest that you go in doors and change into dry things. I shall just say a few words to your students. You require some rest. Change and come. I shall take you for a drive."

As Miss Saralabala went inside, Sir Basu addressed the students and told them that he has come there on a surprise visit, and that he had formed a good impression of how the future society girls are being trained. Suddenly he heard Miss Saralabala screaming and come running towards his car with a piece of paper in her hand, crying out "A State of War Sir Basu, a State of War." The girls repeated it and the Vice-Chancellor thought it was dangerous to remain there any longer. He asked his chauffeur to drive off the car. As the car moved, Saralabala ran after it crying "a State of War, Sir Basu, Stop. A State of War." The girls followed her. The car passed the gate, followed by the principal and the students of the Kamini College. Crowds collected in the streets and special police were called in. The principal and the students were surrounded. Still they continued their cry "a State of War". At last a truce was declared by an order of the Government granting twelve months holiday for the Principal and students of this model institution. Thus ended the revolt of the girls of Kamini College.

General Knowledge

Why do we call most pottery 'China' ?

The Chinese were, and still are, noted for the finest kind of pottery, called "porcelain" ; and it is because fine porcelain was introduced into other countries from China that the word "china" is now applied to nearly all pottery-ware, although to be correct it should be only applied to porcelain, all other china coming under the designation of earthenware or stoneware.

When was the first hospital built ?

In A D. 380 the first hospital in Europe was founded by a Christian patrician, Lady Fabiola, and more than 100 years later Justinian built the celebrated hospital of S. John at Jerusalem.

The Track of a Famous Eclipse



In this diagram is shown the path as verified by modern research of one of the most famous solar eclipses of all time. It occurred as long ago as 763 B. C. and is believed to be the one mentioned in the Bible in the Book of Amos. It was recorded in cuneiform writing at Nineveh.

When was tea first heard of ?

Tea seems to have been used in China from the earliest times, and in both China and Japan it may be said to be the national drink of the people. In almost every road in these countries are to be found tea-houses, where any one may go in and partake of the fragrant beverage. But neither the Chinese nor the Japanese take it with milk and sugar as we do. Most often in China the boiling water is poured direct into a cup containing the tea-leaves, although china teapots are also largely used. In Japan the tea-leaves are often ground into a powder before use. The Russians flavour their tea with lemon-juice instead of sugar and milk.

The Inca Bridge of Argentina

This bridge was nature's own work, yet the cleverest engineer could hardly have improved on the symmetry of the colossal rock. The river flowing beneath is the Mondoza, and the mountains are the offshoot of the Siant Andes.

The Appollo Del Belvedere

This renowned statue is an imitation of an early bronze. Originally a bow was held in the left hand, the figure being intended to represent the god driving back the Gauls from his temple at Delphi. Appollo was always looked upon as the ideal Greek and certainly in this statue the ideal is well translated.

Why lightening before thunder ?

We see a lightening flash before we hear the thunder because of the much slower velocity of sound waves as compared with light waves. The latter travel at the speed of 186, 326 miles per second, while sound waves travel at a more 750 miles per hour. We can take the perception of the lightening flash as practically instantaneous with its occurrence.

By counting the seconds which pass until we hear the thunder clap we can gauge roughly the distance the storm is from us. Sound waves travel at between 1,088 and 1,120 feet per second, according to the temperature. The same method can be used in ranging a gun, by counting the time between seeing the flash and hearing the report. It has been calculated that at any one moment there are about 1,800 thunderstorms in different parts of the world, though many of these may be slight.

The Giraffes

A group of inquisitive-looking Giraffes with their heads high in the air. These long-legged animals cover the ground very swiftly. Their spotted coats are so like the tints in the trees that it is easy for them to escape notice.

The ancient Greeks thought the Giraffe was a mixture of Camel and Leopard, so they called him "Camelopard," a romantic-sounding name which is not quite forgotten even now. Superficially, at least, there were some grounds for confusing him with those two animals. For was not his beautifully-patterned coat just like that of the Leopard? While, like the Camel, he had long neck and limbs and could go for many days without water.

Heliopolis

Heliopolis was once the centre of Egyptian Sun-Worship and famous for its school of philosophy and astronomy. To-day this solitary granite column, the Obelisk, is the ancient city's only vestige.

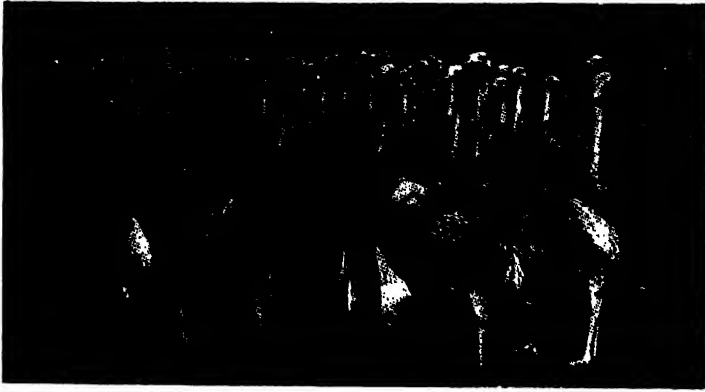
The Paths of Jupiter's Moons

The movements of Jupiter's satellites differ considerably from our Moon. The latter's course is always concave to the sun; but the course of Jupiter's five moons are concave to the sun at New Moon.

Jupiter and the Earth

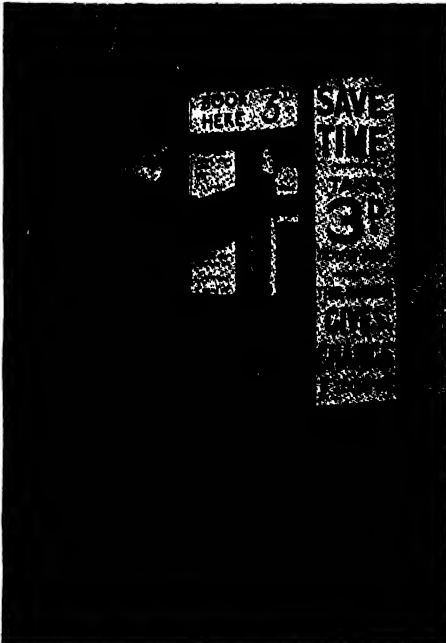
Jupiter is the largest of the planets—so much larger that its bulk is greater than that of all the others combined. The earth in comparison with it shows as a small dot—actually 1300 th of the bulk.

Ostriches



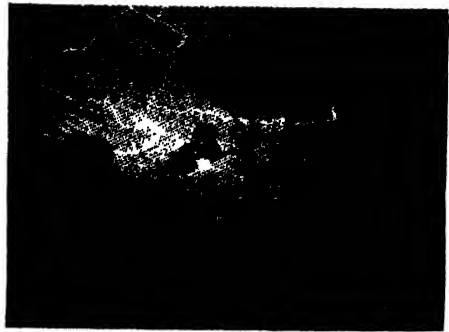
Ostriches cannot fly, but with their great legs they can cover the ground faster than a swift horse. The kick of an ostrich, which by the way is given from the front, is powerful enough to knock a man down. The ostrich eats anything that comes its way, and has an enormous appetite.

Change-giving machine



This machine gives you changes for a shilling.

The Beauty of Lightening

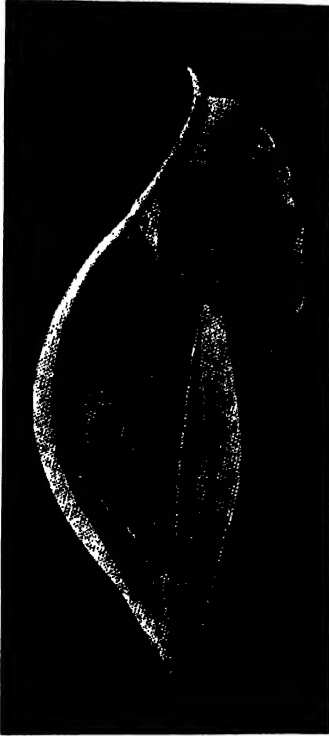


There are three common distinguishable forms of lightening (1) forked or zigzag lightening (2) Sheet lightening (3) ball or globular lightening. This wonderful photograph of an electrical storm reveals flashes which last on longer than one hundred thousandth part of a second.

Why does the earth always keep moving ?

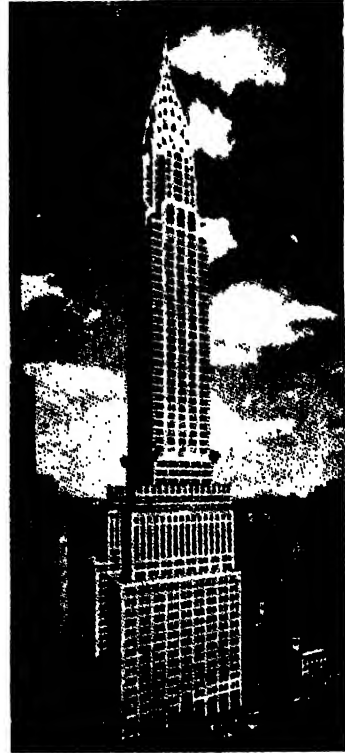
It is because there is neither friction nor air out in space to hinder the earth's movement. There is this difference, however, between the perpetual motion of the earth and that of our supposed skater. The earth moves in a curved line, because it cannot get away from the sun, which is always pulling at it. If our imaginary skater is uninfluenced by any force outside of him, he will move in a straight line for ever.

Plants which eat insects



Insect-eating plants are of numerous varieties. Some as the Sundew and butterwort are sticky; others, as the "venus's flytrap" close their half-folded leaves like jaws when touched. Others entice the insects to tumble in.

Sky-Scrappers

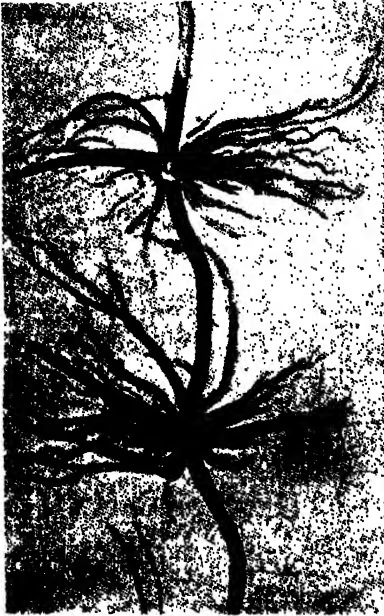


The Chrysler Building of New York—the large tower soaring almost to the clouds—has an observatory on the seventy first floor.

Why is Snow White ?

Snow consists of a great number of tiny crystals which reflect the light from many facets or surfaces and so give the effect of "whiteness." Actually light of many different colours is thus reflected, with the same effect as when one looks through a prism, but the sum total of the different colours is white.

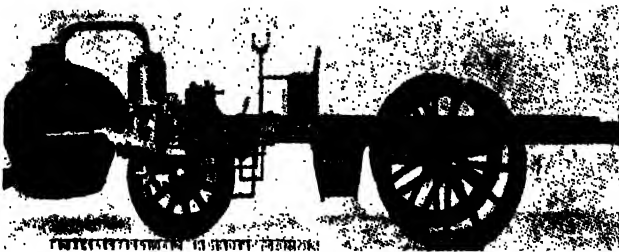
We can see this effect by crushing up a transparent piece of glass, which loses its transparency when pulverised into minute pieces. On the other hand, if snow is firmly compressed it becomes a block of more or less transparent ice, and loses its "whiteness."

How Insects Breathe ?

An insect breaths through a complex system of air-tubes, the air being taken in through many mouths. The photograph shows a small section of a silkworm's breathing apparatus.

The Golden Temple of Amritsar

Amritsar is the holy place of the Sikhs. In the Golden Temple lies the Holy Book of the faith and every true Sikh is expected to lay his tribute here at some time. The building surrounded by water is fashioned of white marble the upper part of it is clothed in plates of gilded copper.

First attempt at Steam-Engine

Cugnot's famous steam engine which actually moved though it crashed into a wall.

In Memoriam

G. K. CHESTERTON

London has already begun to miss the colossal frame that floated aimlessly through Fleet Street and the cascade of laughter of Gilbert Keith Chesterton. The English world of letters and journalism has been rendered poorer by the unexpected demise of this eminent literary figure.

Born in London in a family of estate agents, Chesterton had his education at St. Paul's. St. Paul's school never had a more brilliant nor a less sedulous scholar. He did not win any prize there but he read more books and wrote more poetry than any other boy there. He left St. Paul's in 1891 to study art at the Slade School. But finding his vocation otherwise he quitted it and took to journalism. He became a regular contributor to the leading journals and periodicals. From the very start he established a reputation for himself by his humorous, unconventional yet acute criticisms. Meantime he was slowly drifting to the See of Rome and at the outbreak of the

War he was convinced that the future belonged to the Roman Catholic Church. His formal entry into the Church was made in 1922. Since then he preached his new faith with all the zeal and enthusiasm of a new convert.



G. K. Chesterton

Chesterton has tried his hand at every form of literary composition his works covering a wide range from the sweet melody of verse to dry prose. But he is singled out as a journalist. A master of paradox, he has made the world ring with his jolly laughter by his fantastic fictions and scintillating witticisms. His writings are interperseed with the flashes of wit and humour and then one is inclined to imagine that he is exchanging jests with the immortal Falstaff.

He was a stout champion of causes that seemed to most people to be lost. A Catholic and medievalist that he was, his attitude was one of reaction against the Radicalism of the present-day world. G. K. C. and G. B. S. are at opposite

poles. The latter is the type of revolt. The capitalistic society is an abomination to him and hence the rain of abuses that he showers down. Chesterton had none of this impatience with the externals. Life to him, was an adventure of the soul.

Careless and indifferent he rambles along without a thought of where he is going. And if perchance Fleet Street looked lonely and forsaken, then sure it is, he had been taken away by his wife—"the keeper of his business conscience"—to fulfil a promise. He learns no lessons and observes no rules. If he takes any fascination for any place, thither he goes, careless of where it may lead to. He

never knows the time of a train and tomorrow is as mysterious to him as the contents of his purse.

Humour is in his very being. One may laugh with him, at him and about him; he cares not and bears no malice. Perhaps he laughs most when anyone mentions that his chivalry in the tram-car was so splendid that he offered "his seat to three ladies".

Fanciful and eccentric, he was extremely generous, ever ready to extend an helping hand to the needy and the poor. And in his passing away the world has lost one of its intellectual elites who had kept his flame burning to the last.

SIR R. N. MOOKERJEE

The inscrutable hand of Almighty has called away from our midst one more of those noble souls who had won our admiration and love at once. Bengal is still mourning and will have to mourn for sometime more, the loss of her mighty son, the late Sir R. N. Mookerjee, for undoubtedly he was one of the greatest and noblest of her sons who towered himself head and shoulders above his contemporaries.

Sir Mookerjee was a self-made man. Fatherless and penniless he had to battle with "chill penury" at an early age of six and had drunk deep "the bitter cup of life" to its very brim. Left without

wealth and means, he had to carve out his own career. He struggled hard against insuperable odds and emerged victorious by his sheer dint of merit and courage—it was a victory of character, courage and perseverance.

"Plain-living and high-thinking" seem to have been his maxim. He had a feeling heart and a charitable disposition—he gave freely and liberally. He was "low with the lowly and great with the great".

His life and career would serve as a shining example for

our young men that perseverance and industry are the corner-stone of success for any man with character.



Sir R. N. Mookerjee

Notes and Comments

AFTER THE EXAMINATIONS

In Bombay the failed Matriculation candidates staged a public demonstration to impress on the University authorities the unfairness in limiting the percentage of passes. In the Calcutta University more students seem to have passed in the 1st and 2nd divisions than in the third. And in all the other Universities the results have given general satisfaction.

Thousands and thousands of young men and women have been declared eligible to the degree of Bachelors and Masters of Arts, Science, Law, Medicine and Engineering. This is the month of rejoicing. For after all they have been working hard for these much coveted titles and degrees.

What next is the real problem. For the first few months they will be occupied with the pleasant task of writing applications to the various government and mercantile Offices. The chief purpose in passing a degree examination is to fit oneself to enter a profession. And to most young men the professions are the clerical posts, law, medicine and teaching. That these professions are over-crowded is no secret. Failing these they swell the ranks of the unemployed.

business firms owned or managed by non-University men. The lure of the professions as occupations may be loosely ascribed to the popular belief that they are more respectable as well as less risky than business. Making and selling goods is deemed a humdrum life not to be endured by our degree holders and aspiring minds. Travelling salesmen are drummers. The wholesaler ranks a step higher than retailer. In India even the successful store-keeper hopes to see his son a doctor or lawyer rather than train him up in his own line.

The attitude of our educated class toward trade and agriculture is at the root of all our troubles. This is mostly due to the system of education in our colleges where the liberal arts are taught in preference to the 'vulgar arts' of trade and industry.

In most of the European countries, in America and in Japan, educated young men take more and more to business and agriculture. They utilise their education in trade and industry to the best advantage of themselves and their country.

But in India, it has been put forward by our educated men that they lack capital to start business. This is true to a great extent. But have we ever cared to go deep into the matter? We have all learned that no man liveth to himself nor dieth to himself. What we need most to-day is honest co-operation—co-operation in industry and commerce with a very high standard of morality and honesty. How often do we see partners

and directors of successful Indian business concerns fighting against one another in courts of law often to the detriment of their business. Business co-operation is deplorably lacking in us.

Business honesty is to a great part unheard of in this country. The cardinal virtue of every business-man seems to be to get the better of some one. Buying and selling still retains the character of bartering, with all that the word implies of haggling, mis-representation, deceit, trickery, short weight etc. The ordinary business principle is that anything that accomplished the desired end was not only allowable but commendable. Any trick was fair in trade as in love and war. Of course there are honest business-men, but much change is urgently needed. It is believed that no business could become large honestly and many companies seem determined to justify that belief.

The educated young man of to-day hesitates to go into business because of a

belief that success meant the adoption of standards and practice repugnant to honesty and decency. Business in India is on the whole on a lower moral plane than the professions. This heritage of trickery and guile acts as a deterrent to our educated young men whose training and education have given them ideals incompatible with the pursuit of trade.

It is high time that business in this country learnt the priceless truth that honesty is really the best policy. The idea of bargain—that one of the parties must lose—should be replaced by the modern idea that both parties must be satisfied and that the exchange of goods and service for money can be carried on successfully and profitably with clear conscience on both sides. It is not only good ethics but a workable business axiom. And then our educated young men will take to business and enrich themselves and their country instead of swelling the ranks of the discontented.

WHAT PARENTS OUGHT TO DO

There is a growing tendency among the parents in this country to be indifferent as to what their children learn and do in the schools. Most of them have a queer idea that their duty towards their children is over when they are put in a school or college. To see the child always at the desk, is itself the highest pleasure to the parents. They are not aware of the imperfections in our educational system and if the son or daughter eventually turns out to be an undesirable character in life, they attribute it to fate or destiny.

What is more insisted on is school attendance than real education. The insistence of reading all the time at home is continued in the schools by some of the

teachers who judge education by the results of a cramming test.

It is the duty of the parents to make up for what is wanting in the educational system. It has been recognised all over the world that group training and healthy social activities will make the young student a better man. Extra curricular activities are miserably wanting in our educational system.

Although we do not claim to have found out a remedy for this defect we can justly claim from practical results that opportunities are legions that we offer to our boys and girls through the Modern Student League. Many well-meaning parents are keen on their sons and daughters participating in the

activities of the League as they find that it fills a real gap in the lives of our students. As a prominent educationist has put it, "the League not only aims at moulding our young men and women to be the future leaders in the various spheres of life but it definitely makes them better human beings conscious of their vast social responsibilities."

While this is the attitude of the enlightened parents and educationists, there are many others who think that students should not have any sort of activity outside their school. A boy or girl is considered a good student if he or she is able to cram up all that is in the book and repeat them like a parrot. No one cares to the moulding of character, the awakening of the imaginative faculties and the imbibing of social responsibilities.

It is a matter of no small pride to us to read the following lines from the letter of a member of the League. "I am

glad that the League has taught me what I failed to learn in my college—self-reliance and the capacity to organise. I am a graduate now, and I do not intend to seek any clerical job. I have organised units of the League and to-day I feel confident that I can organise commercial or industrial concerns. I have learnt to rely on myself and I am glad that I derived these qualities from an active participation in the League."

Here is an actual testimony. We further invite our readers, to the article entitled 'What's in a Salute' which will convince them of the practical utility of this League in training our boys and girls.

Therefore, we hope, that parents will consider it a duty and insist on their sons and daughters to partake in these character-moulding activities of the League, which aims at developing individual personality on healthy social lines.

Imitation

is the sincerest form of flattery !!

HINDUSTHAN
GRAMOPHONES & RECORDS

*Have Countless
Imitations*



Mere Laughter

A boy wrote in an examination paper :
"Shakespeare lived at Windsor with his merry wives. He wrote tragedies, comedies, and errors."

"Guess my age," smiled the widow.

The young man hesitated.

"You must have some idea," she urged.

"I have several ideas," said the young man, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks, or ten years older on account of your intelligence."

Teacher : Do you know the population of Calcutta ?"

Promising Pupil : "Not all of them. We've only lived here about two years."

"It's all right for you to talk about Fascism, but do you know what it would be like to live under a dictator ?"

"I should think so. I've been married for ten years."

A fond father went to a college to see what progress his son was making. In response to his inquiry the Principal said : "Your son will probably go down in history——"

"That's good news," glowed the parent.

The Principal lifted his eyebrows, and continued : "But he might do better in geography and the other subjects."

The padre, who had not been feeling well, called in his friend the doctor. The latter vetted him thoroughly, and then said, "Well, old chap, your lungs are not in good shape. You'll have to spend six months in Switzerland."

"But I can't afford the time."

"Well, that's up to you. It's either Switzerland or Heaven."

The padre thought for a long time and then growled, "Oh, all right then—Switzerland."

Judge : "What possible excuse did you have for acquitting that murderer ?"

Foreman of Jury : "Insanity."

Judge : "What, all twelve of you ?"

"This pair," said the shoe salesman, "will last you a lifetime."

"Good," said the customer, "that's the kind I want ; I'll take 'em."

"Thank you, sir," said the salesman, "—and I'm confident you'll come here for your next."

"My wife had a dream last night and thought she was married to a millionaire."

"You're lucky. My wife thinks that in the daytime."

Old Lady : "Constable, can you direct me to the Flying Squad ?"

Policeman : "What do you want with Flying Squad, ma'am ?"

"Oh, I want them to capture my canary ; it's escaped !"

"Oh, officer, I've lost my little girl !"

"What's she like ?"

"Well, she has her father's nose, but otherwise she's the image of me when I was a child !"

Book Reviews

The League and Abyssinia

By I. LEONARD WOOLF

(Hogarth Press 1s)

The Italo-Abyssinian dispute was a test case for the League. Mr. Woolf emphasises on the confusion and on the disastrous consequences to the British Policy. He criticises the Government's actions as apposed to their faith. The author rightly argues that war is the only alternative to a proper system of collective security.

Education of To-day

Edited by E. D. LABORADE

(Cambridge 10s. 6d.).

This volume consists of 15 addresses delivered at the third conference of Young Public School Masters' Conference held at Harrow in 1935. The central theme which runs through many of the papers is the development of personality in an international world. The Public Schools in England feel the need of a wider outlook and a motive stronger than any national cause "the service of mankind".

An A. B. C. of English Usage

By H. A. TREBLE & G. H. VALLINS

(Oxford University Press Re. 1-4-0).

This book presents in dictionary form the main elements in the accidence and syntax of the English language. One common defect in the English education of many students in this country is their indifference to spelling, punctuation and pronunciation. The book under review is intended to remedy these defects. It is a very useful dictionary of grammar and usage. The authors have taken pains to present the definitions and rules in their simplest and most concise terms. In addition, a number of illustrative examples have been carefully selected. The book will, no doubt, be highly useful to our students to master the English language properly.

The Wild Tribes in Indian History

By B. A. SALEFTORE, Lahore

The author has collected a mass of information about the wild tribes, the Kiratas, the Subaras, the Dedars and others—and has brought together evidences relating to these tribes from historical as well as traditional and literary sources. The book, no doubt, will be highly useful to students of Indian History.



JUVENILE LIBRARY

At the request of many parents, we have opened a new section in the magazine, the 'Juvenile Library'. In these pages we shall review one or two books that we consider to be highly useful for our young readers. This will, no doubt, help parents in selecting good and useful books for their children.

MODERN ENCYCLOPEDIA FOR CHILDREN

Edited By

JOHN R. CROSSLAND and J. M. PARISH

(Rs. 5-10 available in all Bookshops)

This most interesting book opens with a forward by Sir Malcolm Campbell, the world-famous motor speed-breaker, and an introduction from Dr. Cyril Norwood, the well-known Headmaster of Harrow. The eminent scientist and inventor Professor A. M. Low contributes a special article about 'our place in the universe.' Beginning with the story of the worlds afar, the birth of our own planet and how life came into the world, the book ends with the latest scientific discoveries and political changes in the world. Not a single subject of human interest has been left out. Every subject, has been presented in a most attractive way and they are all written specially for children, by the some of the great living men and women. J. L. Baird writes on the Wonder of Television, while Prof. Sir Arthur Thompson speaks about 'Busy Mother Nature'.

We have no hesitation whatever to recommend this book for our high school

boys and girls. Indeed every student who could afford to possess one such book will be securing a most useful companion in life. It is a pretty big book of over 750 pages. Every page is illustrated with appropriate pictures and diagrams. A casual survey of the contents itself will tempt every student to purchase it.

Here are a few of them.

The Great Universe—Our Old, Old World—Our Wonderful World—Jogging and Speeding Round The World—Let's Look at the Works—What the Spade has Revealed—Folk Stories of the Nations—Miracles of the Trees—Why we should know History—The Things Around Us—People who did big Things—Seven Wonders of Olden days—What will the Weather be—Famous Men and Women—Work for Hand and Eye—Mechanical Music—Shadows that Move and Speak—Man Speaks Across the World—The wonder of Television—Folk Stories of the Nations—Some Famous Fights—Man harnesses Nature—Busy Mother Nature—The Round of the year—The Wild life of the World—New Transport Wonders—Highest,—About ourselves—etc. etc.

When ordering for this book from any Book-Shop please mention *The Modern Student*

The Student World

ALLAHABAD

Diploma in Indian Music

The University of Allahabad has decided to institute from this year a two-year diploma course in Indian music.

The University will thus be the first of the Universities in this province to introduce the diploma. The University Music Association through whose efforts this course was instituted was founded in 1928. It became very popular soon after its institution. The annual music conferences organized by the Association are perhaps the best in India.

ALIGARH

Muslim Educational Conference

The Jubilee of the All-India Muslim Conference will be held at Aligarh in December 1936. The Conference will lay particular stress on the popularisation and advancement of Urdu. An educational exhibition, it is understood, will also be held during the Jubilee week.

ASSAM

Advice to Teachers

Presiding over the ninth session of the Assam Primary and Middle School Teachers' Conference, Mr. G. A. Small, Director of Public Instruction, said:—

The teachers could help to make the nation strong and healthy by teaching the boys the common rules of health, how to keep their bodies and minds clean, inside and outside, how to play games, how to keep cheerful and smiling, how to use their hands in physical labour, and how to take a pride in the work of their hands as much as in the work of their brains.

He added that they should try to help the students in every possible way, not merely to help them to pass examinations but

to give them courage, tenacity of purpose, optimism and a cheerful heart, the power to think for themselves and not to follow slavishly either the spoken or the printed words.

BENARES

Pro-Vice-Chancellor

Raja Jewala Prosad, B.A., M.I.E. has been elected Pro-Vice-Chancellor of the Benares Hindu University.

BOMBAY

Students' Protest Against the Matric Examination "Massacre"

Hundreds of students who had failed in the matriculation examination marched in a procession into the Senate hall and in a demonstration that followed, the furniture was slightly damaged and the window-panes smashed. Continuous hissing and whistling and cries of "shame" marked the entry of each Senate member into the hall.

The repeated pleadings of the Vice-Chancellor to leave the hall quietly were discarded. The Police then arrived and ordered them to quit the place which they promptly obeyed. The demonstrators had suggested remedies—a supplementary examination in July at which the candidates who had failed should be re-examined but only in the subjects they had failed in—or the percentage of the last examination, should be brought to 44%. It is understood that out of the 28000 students who appeared at this year's examination, only about 6000 passed.

First School of Social Work

For the first time in the history of Indian social work, an organized attempt is being made to train young men and women for social work by the Sir Dorabji Tata Graduate School of Social Work which was declared open on the 22nd June. This school is unique in

that it is the first attempt in India to raise social work to the dignity of a learned profession, standing on the same plane as graduate schools of law, medicine or education.

BANGLORE

Lingua Franca for India—

Hindi Preferred

At a meeting held under the auspices of the National Educational Society of Mysore Mr. K. M. Munshi pointed out that one should learn Hindi because that was a language understood all over India, though he would not forget the mother tongue of the different provinces. Though from British rule in India there had not emanated that fundamental unity nevertheless there was in India a literary unity. The Ramayana and Mahabharat, for instance, were common to most of the Indian literatures. There was to be no fear that the knowledge of the mother tongue would fade if Hindi became more universal than it was now.

CAMBRIDGE

University Congress

The Congress of the Universities of the British Empire will be held at Cambridge in July. Mr. W. C. Wordsworth and Prof. Khagendra Nath Mitter who are now in England have been appointed as delegates of the Calcutta University.

CALCUTTA

Mr. S. P. Mukerjee re-appointed

Mr. Shyama Prasad Mookerjee has been reappointed Vice-Chancellor of Calcutta University.

Need of trained teachers—

The Vice-Chancellor's Address

The paucity of trained teachers in Bengal's high schools and the imperative need for an adequate supply of these teachers, were emphasized by Mr. Shyama Prasad Mookerjee Vice-Chancellor of the Calcutta University when he addressed a number of teachers who just completed their vacation course of training under the University, at the Ashutosh Hall, Calcutta.

Mr. Mookerjee pointed out that there were 13,000 teachers in the different secondary schools under the University and if the present arrangement continued it would take them at least 20 years to give opportunity for training to all these teachers. The training of the teachers had assumed a special importance in view of the impending introduction of the new Matriculation Regulations which would also include a course of training in scientific subjects. It was therefore necessary that far more adequate arrangements should be made in addition to those made at present. He would like to assure the gathering that the University was not sitting idle over the matter. They were giving their serious thought to it and were acting in this matter in complete collaboration with the Education Department. At the moment they were seriously considering a proposal to organise similar vacation courses in some of the important colleges of the province.

Plan for Experimental Green House

It is understood that the Botany Department of the Calcutta University have under consideration a scheme for providing an experimental green house for cultivating plants from the temperate and cold climate for the use of students and research workers. This green house will maintain a temperature between 50°F and 70°F throughout the year.

If the proposed green house prove successful it will provide a valuable agency for scientific studies.

New Scholarship Rules in Bengal

A recent circular of the Government of Bengal lays out that Government stipends for university examinations should henceforth be awarded not according to merit, but in consideration of the pecuniary circumstance of the students.

Military Training for Students University Adopt New Scheme

A scheme of introducing military studies as a subject for examination in the Calcutta University has been adopted by the Senate after a very lively debate. The scheme, it is understood, proposes two examinations in the

subject, one based on a junior, and the other on a senior course of studies. The course of each would be two years. Each examination will be divided into two parts, practical and and theoretical, each carrying 100 marks. Only *bona fide* students of the University, who are also members of the University Training Corps are permitted to appear for the examination.

The scheme was the result of an enquiry undertaken by a committee of the University and is calculated to improve the quality of recruitment to the University Training Corps and to promote enthusiasm among the students as well.

DACCÁ

Convocation Address

It is understood that Sir Jadunath Sarkar has accepted the invitation of the Dacca University to address the Convocation this year in July. He will also receive the honorary degree of D. Litt of the University.

LAHORE

Scholarships to Women

The Punjab Government will award a Silver Jubilee scholarship of Rs. 250/- per mensem this year to a woman graduate of the Indian University.

Interesting Scheme to combat Unemployment—

Graduates as Farmers

The Punjab Government's scheme for trying the experiment of making University graduates farmers is maturing and shortly a board including the Commissioner of Development and Nili Bar Colony Officer and Mr. Brayne will be constituted to select proper graduates for the purpose. The idea is to allot two acres of land to over hundred graduates but these persons must not otherwise be in possession of land and should be prepared to work in land themselves and not leave it in the hands of tenants only. The Government would give all assistance necessary to make the graduates develop a community life and live in concord irrespective of difference in religious beliefs. The club life and games would be encouraged.

LUCKNOW

Dr. V. S. Ram

Dr. V. S. Ram of the Lucknow University has been appointed in the Political Section of the League of Nations Secretariat.

LONDON

English Spelling— Simplification Demanded

Some notable people have sent a letter to the British Press demanding the simplification of English spelling. The letter states that English is spoken by more than 200 millions. Its grammar is the simplest in Europe but its spelling the most difficult and irregular. Saved from this defect it would be simple, most easily learnt, and much more commonly used as a world language. The letter further suggests the appointment of a Committee to undertake investigation.

MADRAS

Educated Unemployed— Government's Move

The Madras Government have decided to conduct a statistics of the educated unemployed. The object of the census is to ascertain the extent of unemployment and if the census shows that the problem is serious, measures to tackle the problem will be adopted. The Government will invite unemployed graduates through the Press to send details about their qualifications and present condition etc.

French Scholar's Visit

Professor Lacombe Deliguti of the Institute of Indian Civilisation, Sorbonne, Paris with two friends, visited Kaladi, the birth place of Sree Sankaracharya.

MIDNAPUR

Midnapur College in A Crisis

The latest blow to Midnapore is the decision of the Government to close down the College from the end of the current month.

The Midnapore College is one of the oldest in the Province. In normal times the number of students on the College rolls was 250 but ever since the promulgation of Curfew Order and Identity-card system,

there has been a steady fall in the number with the result that the present strength of student is only fifty or a little over.

In spite of the order of the Government, the Governing Body of the College has unanimously decided to continue the College, even though departmental help be withdrawn.

SIMLA

New Board of Education

The following gentlemen have been nominated by the Central Advisory Board of Education.

The Right Hon'ble Mr. V. S. Srinivasa Sastri, Vice-Chancellor, Annamalai University, the Hon'ble Mr. A. G. Clow, Secretary, Government of India, Industries and Labour Department, Lala Shriram, Millowner, and Mr. S. A. Roberts of Bird Co., Calcutta.

The Unemployed Graduates— Educational Reforms Envisaged

The Government of India are receiving proposals launched out to kill the all-too-popular notion that appointment to Government Service is the main object of University education. One such scheme suggests that the Government should "prescribe its own standards" for an examination of learning and character to be held in the high schools on the results of that examination a certain number of the most successful candidates will be picked out in slight excess of the number of Government jobs that is likely to be open to them. The failed students are to be eliminated and to them services are to be closed. The selected candidates will be divided into 2 divisions. One will consist of those for whom a University course is considered unsuitable or unprofitable, and these will be eligible for direct admission into certain subordinate services. The others will be invited to proceed to the Universities on the understanding that if they do reasonably well there, behave properly, and qualify in the final examinations, they are assured of Government employment to make the effort worth while.

Indian Degrees in Medicine

The Indian Medical Council has been informed by the Registrar of the General Medical Council of Great Britain that medical qualifications of the universities of Bom-

bay, Lucknow and Madras have been recognized with effect from February 25, 1930, and that the degree of M.B., B.S. of the University of Patna has been recognized when granted on or after May 11 1935. The qualifications of the three older universities were recognized previously only up to February 24, 1930.

TRAVANCORE

Plan for Moslem Girls' Education

On the recommendation of the Director of Public Instruction, Mr. C. V. Chandra-sekharan, the Travancore Government are understood to have sanctioned a scheme for grants to Moslem associations for carrying on a campaign to increase the number of Moslem girls in primary schools.

Special inducements have been offered for some years past to Mohammedan pupils in the State by giving them a concession of paying half fee.

All Mohammedan girls are, in addition, taught free in vernacular and English schools whose progress is satisfactory, are given scholarships. The scheme for grants to Moslem associations, now sanctioned, will it is hoped, further help in the progress of Moslem Girls' education.

VIZAGPATAM

Principal for Fourth Time

Dr. T. S. Tirumurti, who is also the Chief Medical Officer, has been appointed for the fourth time to act as the Principal of Vizagpatam, Medical College,

RANGOON

Use of Broadcasting to Spread Knowledge

That the Government should constitute a special committee to make plans for the development of wireless broadcasting as an economical and potent adjunct to the Educational, Social and Technical Service directed by the Government is one of the main recommendations contained in the report of the Vernacular Vocational Education Re-organisation Committee.

The report suggests the constitution of a Central Educational Authority with effective powers of control, with a view to reducing illiteracy and relating education to the life and occupation of the Province.

Interpretation of Pictures

PICTURE V (A)

By AYODHIA PRAKASH, B. A. (Hons), Class

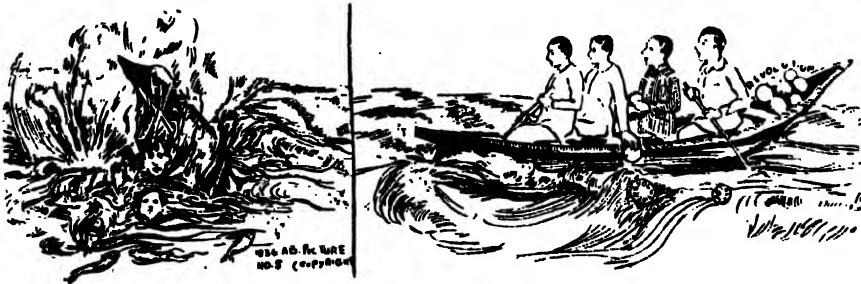
St. Stephen's College, Delhi.

"Misled India"

"Revolution" seems to have become a watchword with every political agitator in the world today. De Valera eulogises it as the most effective weapon to achieve political emancipation. Even the French Revolution speaks as it were, through the thickets of time, in most eloquent terms of its necessity and utility, while the Russian one is too recent to slip out of our memory.

Western ideas and doctrines have affected the minds of the present generation. We are at once caught in the

For who can deny that there are strong voices in India emanating from various quarters, and proclaiming that if we wish to emerge as a free nation we must have a Revolution? The advocates of Socialism and the Bengal Terrorists already launched their boat on troubled waters. They are trying as best as they could to preach and give practical shape to their ideas. Fired by the zeal of their ideal of independence and the vain hope of its early realisation they have almost forgotten, much to their own distress, the conditions under which they are



strong appeal they make to our minds as short cuts to success while completely forgetting their time-setting and significance. Western ideas and institutions might be good in themselves but they cannot be adapted to Indian conditions without proper modification. And it is not perhaps too much to say that it is here that we begin blundering.

struggling and the people among whom their lot is cast.

Unfortunately, their fate is that of Rome which fell from the very causes which gave birth to its glory and civilization. The weapons they meant to use against their opponents work havoc on them and they collapse. Perhaps it is

not unlike digging a ditch for others and oneself being the first victim of it. Surley even some small blunder somewhere often undoes the whole scheme.

Let us organise a revolution (if we are so very revolutionary minded) against vast illiteracy, poverty and communal

separation, the real enemies of our progress. Why not bring about a revolution in the rural life of the land by taking up uplift work seriously. Certainly one little step in the right direction is likely to bring us much nearer our goal than a mis-guided "political or social storm" !

By BAUPENDRANATH NOBIS,

II Year Science Class, Gauhati Cotton College, Gauhati, Assam,

"Revolution" said Edmund Burke, "is the last resort of the thinking and the good". As an effect of revolutions, no country has ever turned up to be an enduring and prosperous one. The English people are one of the most advanced nations on the globe. But how slow and gradual their progress is ! It has taken them centuries to attain their present status. The pages of their history bear testimonies of it. This shows that it is evolution and not revolution that can build up a great nation.

"Fair laughs the Morn, and soft
the zepher blows,
While proudly riding over the azure
realu"

This is exactly what the first part of the picture reveals. The revolutionists are trying to create the spirit of revolution in the country. Not even for a fleeting moment, have they considered how dangerous and fatal its after-effects might be. The second part of the picture shows their deplorable but inevitable end. Parallel lines can again be quoted from Gray's "Bard" :—

"Regardless of the sweeping
whirlwind's sway,
That, hushed in grim repose,
expects his evening-prey".

The storm of revolution has begun, sweeping everything out of existence. How fatal is the consequence of a revolution ! Undoubtedly, this will be the case with India, if she takes up any revolutionary policy.

Of course, instances of nations are found, that have attained independence by adopting revolutionary measures. But has any revolutionary policy ever been able to make up an enduring and prosperous nation ? History will pronounce verdict which will be undoubtedly an emphatic 'no'. Real independence, real advancement and real civilization cannot be obtained as a result of such unwise agitations. That is why Burke, one of the greatest of the political philosophers of the world, decried the French-revolution with all his vehemence, and preached a 'crusade' against it.

India on her onward march towards "Swaraj" has now come to a very critical position. Our leaders are at a loss to know which way to take. But it is clear as day light, that "Terrorism" or any such foolish policy, can never lead us to our ever-longed destination,—"Swaraj". All our efforts to attain freedom will be of no avail, so long as we are unable to dispell the dark clouds of revolution from the political firmament of India.

Interpretation of Pictures

PICTURE V (B)

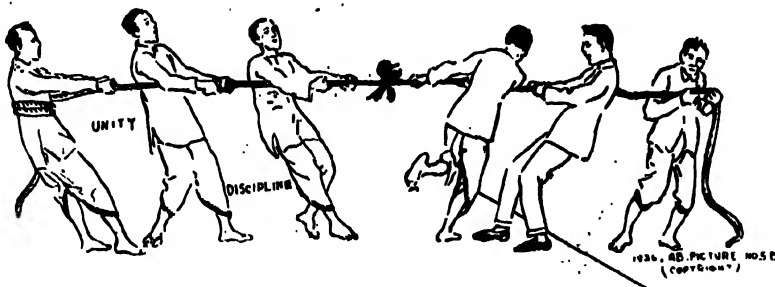
By MISS 'HIRON PROVA DEBI,

Class X, Welsh Mission Girls' H. E. School, Habigang, Assam.

The picture intends to teach us the inestimable value of discipline and unity. Life is a struggle. Anybody who nourishes a poignant desire to make his life successful must have oneness of feeling and a sense of discipline to a degree. He must keep these two things wide-awake in him no matter, whether he is enga-

ber. One maintains unity and discipline while the other totally lacks these virtues. So despite its equality in number, strength and energy, it is destined to suffer an inglorious defeat.

Discipline and unity are the most essential virtues without which we cannot



ged in a simple contest like the tug of war or in any other serious battle of life.

Union is strength, but discipline makes it still more stronger. The former loses much of its strength unless it is backed by the latter. Thus the two virtues combined become an irresistible force to which everything gives way. The picture presents before us a scene of simple contest namely a tug-of-war where in are engaged two parties of equal num-

succeed in any sphere of life. They are the virtues of all virtues. They give steadiness to work and produce a balance in the mind. Without these, men become the slaves of their wild desires.

Many states and families have subjected themselves to decay for want of unity and discipline. A government which fails to maintain order and discipline in any of its administrative organs will inevitably fall down in no time.

By NARENDRA NATH SAHA

Matric, Satbaria Govt. Aided High School

The picture given before us reveals a glaring truth of human life. It vividly illustrates that—'Number is not always a source of Strength! Dis-co-ordinated labour and undisciplined attempt achieve nothing. In every sphere of life, success and glory follow union and discipline while disunion and failure go hand in hand.

The picture, given here, is a vivid illustration of this axiomatic truth. At



Apendu Chakrabutty

Class VIII B, E. H. School

Ajmère, who wins a prize this month

a glimpse at the picture, we can easily infer that it simply speaks of unity and discipline. There are six men, of diverse cast and creeds, depicted in the picture. They are found to strive in a tug of war. The party on the left clearly shows that they are absolutely united and entirely disciplined. Here, the competitors unite their efforts and have a well-made plan. Consequently, they are about to win the laurels, by dragging the antagonists beyond

the line of Victory. But the party on the right, presents a sad contrast. They are undisciplined and they do not work in co-operation and hence their failure.

It is truly said "Union is Strength". No society can thrive, no nation can prosper unless all its people are united together. All successful works of this world—both great and small—are due to union and co-operation. If those are lacking the result is total failure and utter misery. This is true also of kingdoms and empires. We know how Alexander the Great conquered the Punjab,—because it was divided into several Kingdoms, each being the enemy of the other. Not only the Punjab but the whole of India was conquered by the foreign invaders, owing to internal ill-feelings and want of unity. Herein lies the value of unity.

The value of discipline is also obvious in every walk of life. A man who unfortunately lacks this indispensable virtue is like a ship at the mercy of the wind and wave. He will never accomplish anything worthy of note, will never be of use to anyone. In short, he is a total loss to himself, to the society and to his nation. In some spheres of activity, discipline is most essential. An army which lacks discipline is a useless mob. On the other-hand, an army which religiously obeys all military laws, is a tower of strength to its country. It was discipline that made Cromwell's Iron-Sides the terror of their enemies, Napoleon's 'Old Guard' the pride and envy of Europe.

Strict discipline should be, by all means, maintained at home, in the school and in play-grounds. If we do not, if we

act according to our whims and caprices, we shall know no peace and must be confronted with failure and degradation.

The lesson that we derive from the picture is of utmost importance. In the struggle of life, unity and discipline are of sterling worth. A man's success in

life mostly awaits these virtues. Again, what is true of an individual is true of a nation. A nation can rise up only when it is composed of united and disciplined citizens. Everyone of us should, therefore, try to acquire the habit of discipline and always pursue the Golden principle, "United we stand, divided we fall".



Miss Usarali Das Gupta of the Vidyasagar College is the first lady to pass the B. A. Examination with honours in Pali from the University of Calcutta.



Miss Gouri Kerlosker of the Stanley Girls' High School, Hyderabad, Deccan, who stood first in the Matriculation Examination of the Nizam's Government breaking all previous record and who has been awarded the Gokhale Scholarship. Miss Kerloskar is an active member of the Modern Student League.

Miss Dipti Sarkar of the Bethune College tops the list of the successful girls in the I. A. Examination of the Calcutta University. Miss Sarkar is an enthusiastic member of the Modern Student League and she is the Secretary of the Girls' Sports Section of the League.

Members of the Modern Student League who have passed with distinction are requested to send their photographs.

**Already over Rs. 20,000, Scholarships and Prizes
Awarded to more than 2,000 Students**

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FOR THE BEST INTERPRETATIONS OF THIS PICTURE

1936 PICTURE VI-A (FOR COLLEGE STUDENTS ONLY)

Special Prizes to Ladies



**Write the Interpretation of this picture on the Interpretation Blank
(Only subscribers are eligible for scholarships & prizes)**

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RESULTS IN THE NEXT ISSUE

Interpretations should be received on or before the 25th July, 1936.

Rs. 25 Prizes to Non-Students

Non-Students may interpret either picture A or B

**Already over Rs. 20,000, Scholarships and Prizes
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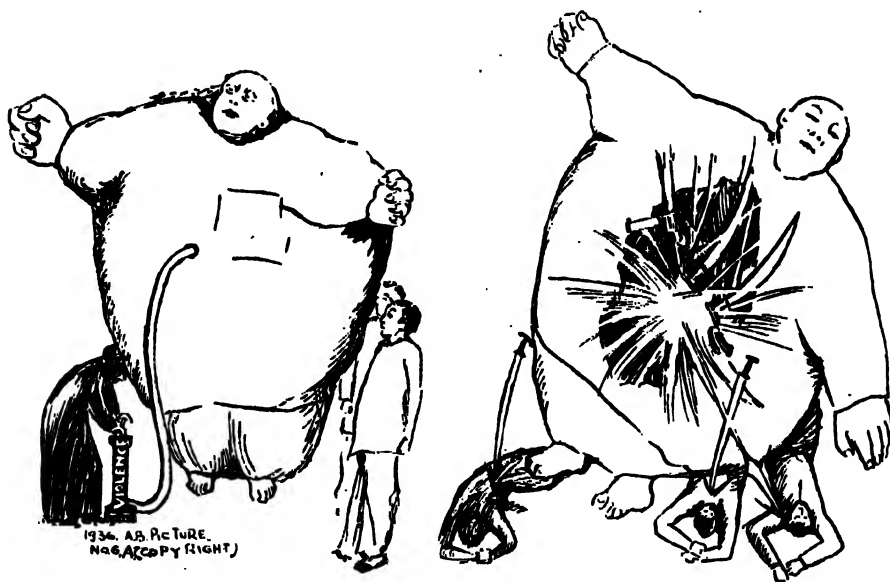
SEVERAL SCHOLARSHIPS & PRIZES

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1936 PICTURE VI-B (FOR HIGH SCHOOL STUDENTS ONLY)

Special Prizes to Girls

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The Modern Student League

Our League is a youth movement — a movement that deliberately aims at personal and social perfection. The complacent individualism of the older generation has gone and in its place has come a return to a more common spirit, a realisation that by a strange contradiction, self-expression finds its outlet best when confined by the discipline of a group.

Admittedly the League sets up the loftiest ideals before the students who try to achieve them as far as possible. Those who to-day feel that they have a great duty towards their country and society realise that group action can convey in an unrivalled manner the truths that each one holds and longs to impart, in as far as it conveys the absolute sincere conviction of every individual member.

There are always immense possibilities for individuals under the stimulus of of group contact to move up. That is why, we believe, that the common activities of the League will develop individual abilities better than any other form of training. In the history of the world we find great leaders everywhere trying to use concerted collected group forces for the sake of making those forces lift individuals to a level which they could not reach acting separately and alone.

Many farsighted educationists have already spoken of the usefulness of such a League to the student community and educated parents everywhere are anxious that their sons and daughters should derive the beneficial effects of the healthy activities of the League.

In the previous issues of this journal we have explained clearly the aims and

objects of the League. The units are the pivots on which the whole organization is to move. It is in these units that the members derive the benefit of group action. The activities of the Central Branch in Calcutta, have clearly shown to the students the potentiality of this organization in the development of individual ability and social consciousness in the members. Therefore, it is the duty of every member to organise his or her unit. But it must be painfully admitted that we of all nations lack the capacity to organise. And here in lies the root cause of all individual and national failure. There can be no question that isolation has a strong attraction for the Indian mind. By a curious blend of circumstances we have been trained by our social, traditional and communal environments to prefer isolation to co-operation. We could see it in every aspect of life.

It is difficult to say how far this is the temper of the Indian youth, but that it stands in the way of our progress hardly admits of doubt. It is one of the declared objects of our League to promote mutual understanding and co-operation among the younger generation. How could we achieve this laudable object unless students themselves organise their units?

Not only boys, but our girls too are expected to come forward in the work of organising their units.

We feel confident that the enthusiasm of the League members will manifest itself in a greater activity in organising their units and branches all over the country.

M. S. League News

After the examinations and holidays there have been great changes in the units of various places. Many students have left their former schools to join colleges. Therefore, new units are to be formed in most places. We hope, members will evince greater enthusiasm in organising their units and branches. Reports and photographs for publication should reach this Office before the 25th of every month.

CALCUTTA

Owing to holidays there were no general activities of the League. But we have received several interesting

Summer has called out most of the students off the din and bustle of the metropolis. Now, with the re-opening of the institutions our young enthusiastic friends will be back again with their spirit more animated, and the activities of our League also, we hope, will be on the full swing. This time our report bears only the proposals of the future activities of the League.

It was proposed in our last committee meeting to have a study circle—that means we should have a literary section of the League. Members will send original articles to the Secretary of that

ANNOUNCEMENT GENERAL MEETING

There will be a general meeting of the Calcutta Branch of the League at 3-30 p. m. on Sunday the 12th July in the League Hall. All the members are earnestly requested to attend the meeting. New Secretaries and other office-bearers will be elected. All those who wish to stand for election are to send their names to the President on or before the 10th July. Other important matters of the League will also be discussed.

suggestions from members which we hope to discuss at the next general meeting. One of the most important suggestion is that every member of the Central Branch should belong to a unit as it is the basis on which the League is to function.

Girls Section of the Central Branch

The Report of the Girls' Section of the League

As the education-world is still continuing its holiday-reticence—June could not bring forth any report of the activity of the Girls' Section of the League: Indian

Section. When there are sufficient number of articles, a meeting will be called and the articles will be read there by their respective writers. As for the articles sent from out side, they may be read by the Secretary or anybody selected by the Secretary.

With the consent of our President, another very interesting proposal was made—to have a debate every month on various topics in our League-hall, and once in four or five months the same will be held on a grand scale inviting outsiders and persons interested in the welfare of the student community.

We close our short report now with one more information. We have started a fund of which Miss Gouri Roy is elected as the treasurer, and each member has consented to contribute a monthly subscription of annas four. We should also welcome any subscription from any generous person which will be acknowledged in our magazine.

Our Sports Section has shown marked improvement. We invite all the members of the Girls' Section for sports every Sunday at the League premises.

All the members of our League in Calcutta are earnestly requested to attend the general meeting at 3-30 p. m. on Sunday the 12th July in the League Hall.

Entally Unit

Fourth Meeting

We were able to hold only one meeting during our long summer vacation, as almost all the members were out of Calcutta. However we were able to strengthen our unit by enrolling some new members from different parts of our locality.

Our fourth meeting was held on the 29th April at the premises No. 60, Police Hospital Road. Five members were present at the meeting: of them one was a new comer.

After the minutes of the 3rd meeting was read by Mr. A. K. Rakshit, the following resolutions were proposed and passed by the members:—

(a) Mr. Satya Prosad Kayal to be the Secretary of the Unit, for the months of May and June.

(b) In future, every secretary will act for two months.

(c) In future, every meeting will be over presided by the standing Secretary.

(d) The unit hall will be removed to 71, Serpentine Lane, the residence of Mr. Samar Ghose.

The members of the unit thank Mr. Ghose for permitting the unit to have its meeting hall at his residence.

(e) The 5th meeting will be held on the 5th July 1936.

Ballygunj Unit

The Ballygunj unit met at 34 Syed Ameer Ali Avenue on 24th June at 7.30 p. m. to consider the following matters. Seven members were present (1) Prosun De, (2) Shanker Chuckerburty (3) Anil Gupta (4) Phullasree Ghose (5) Protul Mukherjee, (6) Souren Biswas (7) Swetketu Sen Gupta.

1. It was proposed by Shanker Chuckerbutty and seconded by Anil Gupta to select Master Souren Biswas as our games captain. Hence forward Souren Biswas will act as our games captain.

(2) As proposed by Phullasree Ghose, Master Biswanath Banerjee, a student of Class IX of B.G.H.S. and a member of our "League", was enrolled in our unit.

(3) The Unit will be pleased to have Mr. Thomas, the founder President, one day in our unit Office at 34 Syed Ameer Ali Avenue,

(4) The Unit wishes to play a friendly football match with the rest of the Calcutta members. A letter is sent to the office with a view to know whether it will be possible for them:

"We are desirous of playing a friendly football match with the members of the Calcutta local branch. We will let you know about the ground after your reply. Please select any date suitable for you, in this month, and oblige."

CHINSURA

We, the members of the high School Students Unit of Chinsura, are gladly informing you that we met together at Mr. Adhir Ranjan De's house, who received us warmly on the 1st June, 1936 at 5.30 p.m.,

We are very glad to inform you that Mr. P. N. Nag, M.A., Headmaster of Duff High School at Chinsura, encouraged us, in the work of our unit through Mr. Adhir Ranjan De. We have heard from Mr. Adhir Ranjan De that Mr. P. N. Nag is trying to form a unit of the students of Duff High School. We are grateful to Mr. P. N. Nag, because he is encouraging us from the beginning of our unit.

We hope that Mr. Adhir Ranjan De will not leave us after the forming of the unit with the students of Duff High School.

BAJITPUR

As most of the members of the unit are absent from the place now on account of the vacation, no meeting has been held in June.

As the Secretary of the unit, Mr. Arunendu Datta Majumdar (X) heartily supports the proposal of making a printed list of the members of the League, and adds that as the number of members of the League is now increasing, it will be better to make it a few months later.

BOMBAY

Mr. Kamal Kumar of the League of Nations Bureau, has promised to take an active part in organising the Bombay Branch. Members are requested to meet him and discuss matters with him.

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TRAVEL DEPARTMENT

TRAVEL activities comprise the sale of steamship, air and railroad tickets, at tariff rates—no booking fee or commission charged—arrangements for escorted and independent tours as also special cruises—the making of hotel and other reservations—the furnishing of itineraries, and in general, the conduct of a world tourist business on a large scale.

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The M. S. League

CONTRIBUTION FROM MEMBERS

[Interesting articles, short stories etc from members of The Modern Student League will be published in these pages. Correspondents are asked to remember that it is easier for editors and printers to deal with the articles written on one side of the paper only than with those written on both sides. Matter for publication should be as brief as possible, (not exceeding 500 words) and should be addressed to The Modern Student League, 86, Dharamtala Street, Calcutta.

Interesting Photographs of, works of art, beautiful scenery, ancient tribes, places and buildings of historical interest, and scenes relating to dancing, social customs, marriage, death, activities of students, drama, sports, etc. will be welcomed. Articles and Photographs will not be returned.]

DEATH OF A PROMINENT EDUCATIONIST

FR. BERTRAM S. J.,

By J. AROKIASWAMY

3rd Year, Loyola College, Madras

When on the evening of the 2nd of June a friend of mine told me that Rev. Fr. Bertram had died, I did not believe it. 'Don't jest,' I said. 'Loyola College cannot spare him, nor can the University.' But the sad news turned out to be true. The papers announced the death of the great educationist. He had died that morning subsequent to an operation he underwent on the 27th of May.

Rev. Fr. Bertram S.J., B.A., D.D., was born at Metz (France) on July, 23, 1870. He completed his early studies in England and came over to India in 1888 to join the Madura Mission of the Society of Jesus. In addition to going through the usual course of studies in the Society, he graduated in 1896 from the University of Madras in Greek and Mathematics. After very ably working for four years as Instructor of Novices, he became the Principal of St. Joseph's College, Trichinopoly in 1909. He worked as the Principal till 1925. He was also the Rector of St. Joseph's College for six years. He was awarded the *Kaiser-i-Hind* gold medal in 1921 in recognition of his work in the field of education. He came to Madras in 1925

to found Loyola College, of which he was Principal and Rector till 1933. He was a member of the Senate, the academic council and the Syndicate of the Madras University for over 20 years and twice acted as its Vice-Chancellor.

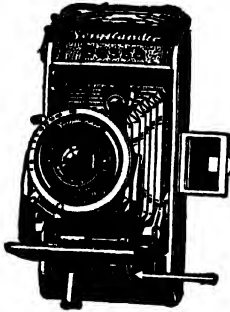
Fr. Bertram was kind and helpful to all, irrespective of religion or caste. He loved all his pupils and the members of the staff. He was easily accessible and never refused to help a deserving student. He had a very remarkable memory for faces. After years of separation, he could recognize his old students and call them by name. He was never known to lose his temper. In spite of his smiling face and kind words, he knew how to be firm and uncompromising in his principles. Nobody who came to know him went unaffected by his nobility of character and indefatigability of spirit. Loyola College is a standing monument to his organising capacity and his whole life a testimony to his administrative genius.

The death of Fr. Bertram is a loss to all. The Society of Jesus has lost one of its pillars. The University of Madras has lost a very eminent educationist. Loyola College has lost its founder, and all its students a loving grandfather.

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Industrial Competition between the East and the West

By DR. P. P. PILLAI,

Director, International Labour Office of the League of Nations, New Delhi

One of the most noticeable changes in the world's economic structure during recent years has been the wider dissemination of industrial and manufacturing activities. The more or less monopolistic position which Europe enjoyed in this respect before the War is now being seriously threatened by the growing industrialisation of several non-European countries, both in America and in Asia. The East is rapidly transforming itself, and the developments that are now taking place in many of the leading oriental countries are not unlike the long process of industrialisation which characterised the evolution of Europe in the course of the last century. It cannot be denied that the industrialisation of those countries which, till recently, were only producing food stuffs and raw materials is bound to provoke considerable disturbance of the old economic balance and to necessitate extensive readjustments. The introduction of automatic and semi-automatic machinery in industry is certain to lead to the starting of industries even in those countries which have had no previous industrial experience. Today there are few countries which could not satisfy their own requirements in textiles, cement, soap and many other articles of common consumption. With the spread of the doctrine

of national self-sufficiency, it is now becoming a matter of pride for most countries to increase the range of their production, irrespective of any consideration as to whether this new production, is on a strictly economic basis or not. In addition, the commercial policy pursued by several countries as an antidote to the Depression has been to curtail imports from abroad in order to preserve their balance of payments; and this, naturally enough, has given a further impetus to national manufactures.

An immediate consequence of this change has been considerable social dislocation and the creation of several new problems of great complexity. For one thing, it gives rise to competition between the newly industrialised countries and the older ones, as well as between the newly industrialised countries themselves. Nevertheless, it would be a mistake to suppose that the process is necessarily detrimental in its effects. For, as has been found in the past, industrialisation gradually leads to an improvement in the general standard of living, through the production of new wealth and the development of new resources. Experience has shown that industrialisation increases rather than diminishes a country's need for its neighbour's products.

The best customers of the industrialised nations are not the agriculturist countries, but their industrial competitors. In 1931, for example, 67% of the total exports of so highly industrialised a country as Switzerland went to the nine leading industrial countries of Europe. Of Great Britain's exports to Europe in 1929, about 72% were taken by industrial countries. Similarly 73% of Germany's European exports in 1929 were absorbed by industrial Europe, and only the balance by agricultural Europe. This may seem absurd, something like the members of a community earning a living by taking in each other's washing; but a moment's reflection will show that industrialisation, and the production of new wealth which it implies, create needs for all kinds of luxuries and semi-luxuries which a purely agricultural community cannot afford. We are therefore justified in concluding that in the long run the spread of industry to the other continents will benefit rather than injure the old manufacturing countries of Europe and North America. A recent publication issued under the auspices of the Royal Institute of International Affairs brings out this point very clearly. The volume is entitled "Eastern Industrialisation and its effect on the West", and Prof. Gregory of the London University, who contributes a concluding chapter, is emphatic that the increasing industrialisation of the East will by no means destroy industrial activity in the West. The East has vast potential consuming power which might more than counterbalance its growing productive capacity, if the standard of life rises. Also, as its industries grow, they will have to depend upon the West for capital, and upon other parts of the world for raw material; and this, along with the rising standard of living, will render competition with the West less acute. Moreover, the remarkable expansion of the textile industry in Japan and other

Eastern countries and its severe effects on the West have tended to create a wrong impression. History teaches us that when any industry in an old area is superseded by the rise of the same industry in a new area, the former can either develop on new lines or create altogether new activities. Japan, besides being an increasing customer for raw materials from abroad, particularly from the British Empire, has her own problems. In certain large scale industries, natural limitations may arise, preventing her from being able to sell at extremely low prices. The country has to face the internal conflict between agriculture and commerce, and a rising standard of living, which may prove a brake on industrial expansion and competitive export power. Already Japan seems to realise the difficulties and has been for some time concentrating on small scale enterprises; perhaps her future will lie in that direction. As regards India, a similar development may be expected. As the authors of this book observe, "Industrial progress in India depends fundamentally upon increasing the home market by a gradual rise in the standard of life." It is difficult to say that there is any immediate prospect of the rapid growth of large-scale manufactures in the country, but here also, as in Japan, small-scale industries are likely to show a speedier growth. Already, public attention is being more and more focussed on the development of small industries,⁹ and it is interesting to note that on the 16th April 1936, the Legislative Assembly adopted a Resolution sponsored by 33 non-official members, praying the Government to take definite and effective steps to extend the policy of protection to the small enterprises and cottage industries of the country.

It is no surprise that the I. L. O., which stands for orderly progress in

human affairs and the prevention of human misery and suffering, should devote considerable attention to economic developments of this character. With the wider diffusion of industries, the social problems arising from it are also spreading to all quarters of the globe, and since industrial evils, like industry itself, are international in character the mission of the International Labour Office is now becoming truly universal. One of its preoccupations in the near future will, therefore, be to ensure that the human misery and suffering which constituted one of the dark spots in the early history of industrialisation in western countries are prevented as far as possible in the new countries, where industries are now springing up. The I. L. O.'s effort to improve labour conditions in the new industrial areas of Asia and South America are already bearing rich fruit, and it may be taken for granted that the new conditions created in these continents by the economic evolution of our times will be watched with sympathy and understanding by this World Organisation.

There are also other considerations which necessitate that the I. L. O. should take an increasing interest in the problems created by the geographical redistribution of industry. For, though the wider diffusion of industry will prove an undoubted gain to all concerned, this gain can be reaped only after a certain period of readjustment. It is this long and painful process of readjustment through which we are now passing, and one of its features is a definite increase in unemployment. When factories are set up in Bombay or Tokyo which supply the needs formerly met by Hamburg or New York, it is clear that some degree of unemployment is liable to be created in the latter cities. This unemployment may be transient and temporary, or, on the

other hand, it may be permanent if the disappearance of an old market involves the suppression of a branch of production. In the latter case, the men who are thrown out of their jobs in Hamburg or in New York, especially if they are middle-aged, will find it difficult to learn some new trade and be compelled to tear up their roots and move on to some new district where their labour may be wanted. It is true that in course of time the children of these men thus thrown out of their jobs may be able to supply India and Japan with some other kinds of commodities, motor cars or wireless sets, for example, instead of cotton piece-goods, but this will be little consolation to the middle-aged men who have lost their living. In judging the long-range effects of economic changes, their immediate effects on the individual are too often ignored. The unemployment created by the structural changes now taking place is a reality, and there is room for the fear that its extent is likely to become greater if the natural process of industrial development is hastened by artificial stimulants prompted by nationalistic considerations.

The short-range effect of these new economic changes therefore, is to produce some dislocations and embitterments, and to precipitate a battle between higher and lower standards of living. One of the slogans invented during the battle of standards is the slogan of "social dumping." In the older industrial countries, the workers have succeeded, after much struggle and suffering, in winning for themselves a certain standard of living, but in the newer industrial countries the workers are accustomed to a much lower standard of existence; nor are they sufficiently well-organised to demand and obtain a higher level. Competition from these latter countries, it is feared, would lead to a deterioration of the higher standards already establish-

ed in the older countries. To cite a familiar case, the United States tariff has been constantly defended by American workers' organisations on the ground that it protects their higher standard of living against European competition based on inferior standards. A similar demand for protection may now be heard in several other parts of the world. Even in India, we have had at least one instance of the Government imposing a discriminatory tariff on goods produced by low wages and under worse conditions of work. When the Tariff (Cotton Yarn Amendment) Act of 1927 was introduced in the Indian Legislative Assembly it was specifically stated that its object was to put off from the Indian market every pound of yarn manufactured under less favourable working conditions than in India. It is obvious, however, that such proposals must be exceedingly difficult of application. So many variable elements go to determine wages and labour costs that it is exceedingly difficult to prove a charge of social dumping. There has never been complete parity in wages and conditions of employment as between the countries competing in the world's markets, nor is such parity a necessary condition of international exchanges of goods. At the

same time, if the disparity becomes so wide as to accelerate the natural redistribution of industrial activity, it is not unlikely that the demand for protection on the ground of comparative labour costs and conditions will become more insistent. The International Labour Organisation has already done much to create minimum standards through the gradual application of its Conventions, and nowhere have they produced more striking results than in some of the newly industrialised countries. The application of these Conventions in these countries has probably marked a greater advance in social conditions than in most of the European countries. But the expansion of the world's industrial activity will probably bring the problems of competitive conditions into still greater prominence in the near future. This will entail a corresponding expansion of the activities of such international organisations as the I. L. O. For, enquiries of this character, the object of which is to ascertain the fair competitive prices of goods entering the international market, have perforce to travel beyond questions of hours of work and wages, and to take due account of all the important elements involved in production and distribution.

—:O:—



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—Photo by
Amitava A. Choudhury



"The Dibru River"
—Photo by
Miss Jnanada Choudhury



"In the Lake"
—Photo by
Amitava A. Choudhury

Art Motifs in Ancient India

By MISS P. N. PEEROZHAW DUBASH, M.A., LL.B.

Bombay

What do we mean by an Art Motif ? Let us cast our eyes backwards upon the Art History of the peoples of the ancient world. What strikes one immediately is that most of these racial expressions in concrete form, revolve round certain symbols, which appear to enshrine certain basic ideals cherished by the people. These ideals, after a certain time and process of assimilation, are embodied in the peoples art, and become the art motifs for that age. Ancient Egypt brings back to the imagination the colossal pyramids and mysterious sphinx. Renaissance Europe glorified that symbol of love and sacrifice—the Crucifix ; Japan revelled in the mighty conception of the Dragon. These symbols or representations recall the common race experiences and ideals that gave them birth.

The ideals of life of any particular age are infused both in the layman and the artist, but the imagination of the latter is kindled by them until they result in mental images. The mental images are then transcribed into concrete form through the medium of art. But it is not every creation of an artist's imagination that becomes an art motif. It is only the rarer visions which when transcribed answer to the vague desires and unformed longings of a whole people that may aptly be termed art Motifs. For the people recognise in and through them an embodiment of the racial consciousness and ideals.

This collective race experience which gives birth to an art Motif, is not the creation of one mind, even though it finds expression through an individual, but rather a multiplicity of minds or rather

*Authoress of "Hindu Art in its Social Setting".



Miss P. Dubash

imaginations working themselves out over a number of generations. In each successive generation the experience thus at work affects the gifted individuals of that generation through its laws, institutions and educational system. The process continues till suddenly a genius comes upon the scene, grasp the hidden meaning and ultimate purpose of such ideals, and by his vivid imagination the whole process gives birth to a new idea, or perhaps an old ideal in a new form. So changed are these ideals

and so novel the form as they emerge out of the crucible of the artists imagination, that the world hails them as new and original. The new then is verily nothing more than a slight ripple on the deep foundation of the old and established. So, with Art Motifs; though they are the fruits ultimately of an individual genius, accurately speaking they must be regarded as a unique expression of a historic process working itself out through generations. This makes it time we turned to ancient Indian Art, and attempted from its prolific remains to search out which art expressions may be regarded as India's Art Motifs; examine the epochs that gave them birth, and the ideals that fostered and nurtured them.

The ideal of life ceaselessly pursued by Indian Artists and philosophers appears to be an arduous search for the Ultimate Reality that exists behind all form. Indian idealism regards all that we see in nature and the material world as transitory and illusive, and declares that the only Reality is the Essence or Spirit behind illusion or Maya. The power, the beauty, the infinite sympathy of that essence the people of Aryavarta felt all around them, hence, a glimpse of that Reality was the aim of their life, and its

interpretation and object of all Indian Art.

The second ideal, as assiduously perused by Indian Art, appears to be the essential unity of all existence, animate and inanimate, being itself a manifestation of the Divine Essence. In his infinite sympathy the Buddha enfolded in his creed of love for all manifestations of the spirit, however humble. Mahavira

taught the same doctrine, and Vaishnavism carried on the same idea under the guise of Ahimsa. The Vedanta has taught of the Universal Self manifesting itself into various aspects which needs must be equal and inviolate inter-see. Hence the ultimate aim of life or existence is to realise and achieve once again that unity, be it Nirvana, Siddhi or Moksha.

The Vedic and the Epic ages were the formative periods of Indian Art Philosophy and idealism. First, the

Aryans, Dravidians and the Aborigenes had to mix, their cultures had to fuse, and a new philosophy had to develop. This process commenced and progressed during the Vedic and Epic periods.

The first generic embodiment of the fused racial genius is seen in the towering personality of Gautamh Buddha. In him



Siva as Nataraja

the peoples of Aryavarta appear to have recognised a synthesis of their varied cultures and experiences. He preached a new creed Buddhism, and the people readily took him and his creed to their hearts. Philosophers thought upon it and the ritualists amplified it. The monks spread it, the artists drank in its inspiration, and the people attempted to live it. What attracted all, in fact magnetised all, was the heroic figure of the Master who suffered himself, to find an escape for human suffering. The love and devotion with which his worshippers and artists were filled, found their expression in a new path to salvation, the "Bhakti Marga". Amidst this atmosphere full of spirituality, love, tenderness and devotion, emerges the first Art Motif of the Buddhist age, even as Laxmi emerged from the cosmic ocean to gladden the hearts of the Gods and demons alike.

What external form did this Motif assume? The form of the Master at the most crucial moment of his life the moment of enlightenment, as he sat as a Yogi, meditating under the sheltering shade of a spreading Pipal at Gaya, seeking to be in tune with the unknown and the Infinite: Buddha in Samadhi. This posture of the Yogi, had been associated with this search ever since Aryan consciousness found concrete expression in the plains of the Sapta Sindhu. Being so indissolubly woven in their spiritual consciousness, it easily and universally became the outstanding Motif of the Buddhist age. So completely did it embody the ideals of the people, that the Jains, Brahmins, and all other non-Buddhists also adopted it.

"The whole spirit of Indian thought is symbolised in this conception of the Buddha sitting on his lotus throne, calm impassive, his thoughts freed from all



The Image of Buddha

worldly passions and desires, and with both mind and body raised above all intellectual and physical strife; yet filled with more than human power derived from perfect communion with the source of all Truth, all Knowledge, and all Strength. It is the symbol or the power of the spirit, which comes not by wrestling or by intellectual striving, but by the gift of God, by prayer and meditation, by Yoga, union with the Universal Soul" says Havel.

This then may without doubt be classed as the 'Motif' of the Buddhist age. It was this 'Motif' more than any other, that the pilgrims and missionaries carried with them to the Far East, Ceylon, Java, China and Japan, where also it was adopted and nationalised, as all the images of the Buddha in Tibet, China and Japan show.

But Buddhism we know waned in

India. By the end of the Seventh century Brahminism revives under the new cults of Shaivism from the South, militant and aggressive, a reaction against the Buddhist doctrine of Ahimsa and mercy, and Vaishnavism, a later development designed perhaps unconsciously by its authors to reconcile the people of the Buddhist creed by absorbing its main tenets without offending the reviving faith. The Buddha is made one of the *Avatars* of Vishnu the Preserver and Redeemer of Mankind. Let us see what Art Motif this transitional period gave us, and, what aspect or ideal of the Divine Essence it embodied.

Among themselves, the several forms of the Brahmanic revival had very little essential difference in their ideals or philosophy. They all found a common expression in this age in the Motif of the "Trimurti." Ishwara is the first manifestation of the Universal Spirit or Brahma, not unknown even in the earliest vedic hymns. Ishwara through the principles of Purusha and its divine power shakti or the female principle, causes matter to live. In matter or Prakriti there are the three aspects of Creation, Preservation and Destruction, symbolised by Brahma, Vishnu and Shiva, which form the Brahmanic or Hindu trinity and were symbolised by a three headed male divinity in the sculptured Trimurti, which seems to be the dominant Motif of that age.

This Motif initiates us into the era of thought when the conception of Reality or the Divine Essence, had become transcendental and all embracing. Man thought it impossible to embody that ideal into his own image, and so attempted to transcend human limitations. The result is the Trimurti, with one body and triple face. This ideal, as the Epics, appears to be the realisation of the racial mind in this particular age.

Its artistic representation seeks to make this all pervading aspect of the Deity live for the people and suggests it by means of symbols, that transcend human limitations.

Following the epoch of the Trimurti, we have the classical period of Indian Art, under what may be called the complete Brahmanic supremacy. Instead of the omnipresence and omnipotence of the Divine Essence being embodied in three distinct Divinities, we have all three activities merged into one of the gods of the Trimurti.

Shiva is transformed from the Destroyer into also the Creator, for to destroy in one form is to create in another. With the acceptance of the philosophic concept of the cycle of rebirths there can be no such thing as absolute destruction. Shiva thus combines in him "Shriyhti ; Shriti ; Sambara ; Tirobhava ; Anurgraha." All these activities are focussed into him.

This indicates that the people or the racial mind was beginning to perceive the essential Unity and Rhythm behind all the varied forms of nature's activities. Great exhibitions of natural powers,—such as rain, storm, famine, pests,—which at first had seemed strange, ugly, destructive and malignant, fraught with evil to mankind, now belonged to an essential part of the Divine Order or to the great Rhythm of things. In himself Shiva therefore now represents creation as well destruction. Beauty as well as Ugliness, the Good as well as Terrible yet transcends all.

This conception of the Divine Essence that this particular age elaborates is again not quite new. We have it in the *Gita*, as an isolated thought of a rishi. But as an experience of a whole race, so as to form part and parcel of its

thoughts and ideals, and form the subject of the epoch's main Art Motif, that is not old. That old ideal was realised and lived through by the particular age, whose Art Motif it became. When Arjuna begged of Krishna to allow him a glimpse of his Eternal Self, the gracious God acquiesced, but, he armed the hero with a supernatural eye. Despite this, the vision was too much for Arjuna, he begged Krishna to assume his milder four-armed form. What did Arjuna see ?

"God in Thy body I see all the Gods,
 "And all the varied hosts of living beings,
 "And Sovereign Brahma on his lotus throne,
 "And all the rishis and the snakes divine ;
 "I see Thee with unnumbered arms and breasts,
 "And eyes and faces infinite in form,
 "I see not either source nor mean nor end,
 "Of Thee, the Universal form and Lord.
 * * *
 "On every side and vast beyond,
 "The Undivided Thou, The highest point,
 "Of human thought, and seat supreme of all ;
 "Eternal laws undying guardian, Thou ;
 "The ever last cause Thou seemest to me :
 * * *
 "For all the heaven regions, and the Space,
 "Twist earth and heaven are filled by Thee alone."

Indian Philosophy has always recognised the impossibility of the human mind ever being able to express the fullness of God's glory. The nearest it can approach is the four-armed form. For Krishna clearly says so to Arjuna, "Yet not by Vedas nor by sacrifice, by study, alms, good words or rites austere can this My form be seen by mortal man, Oh, Prince of Kurus ! but by Thee alone."

Yet art ever attempts the ideal and the Divine ; and though never fully succeeding, it gives us more than man can fathom for himself, namely the four-armed form with its simpler message. This is what the Art Motif of this age interprets ; the nearest approach to the ideal described.

The pulsating life, energy and rhythm of this essential life force we find embodied in the sculptured bronzes of the Dancing Shiva, the best representation of which is enshrined in the Madras Museum. It is a unique Motif in its grandeur, solemnity, vitality and in its execution as the existing examples prove. Dr. Coomarswami in his learned discourses on this image in the "Dance of Shiva" says, "How supremely great in power and grace this dancing image must appear to all those who have striven in plastic forms to give expressions to their intuitions of life ; how amazing the range of thought and sympathy of those rishi artists who first conceived such a type as this, affording an image of reality, a key to the complex tissue of life, a theory of nature not merely satisfactory to a single clique or race, nor acceptable to the thinker of one country only, but Universal in its appeal to the philosopher, the lover and the artist of all ages and all countries.

The Buddha in Samadhi, the Trimurti and the 'Nataraja', are then, the Three main Motifs of ancient Indian Art, round which that whole art revolves. In themselves they embody the history of Indian Philosophic thought and give us the main results of how the racial mind visualised, and was affected by the spiritual as well as physical ideas of the times, which may be taken to be the causes of the conception of Indian Art, its birth and development.

Fiction To-day

By K. P. MATHEW, M.A., LL. B.

"If I were a dictator I would burn all the best-sellers of the last ten years because of the offence of lowering the standard of literature" said the Archbishop of Canterbury. To-day the writing of fiction has become a business like any other business. At an average of five books a day more than 1700 fictions are produced in an year and it is nothing but ambitious for any one to pretend to have read at least one tenth of it. It is therefore too difficult a tax to fix upon the best novels of to-day. There are perhaps too many good novels that it is impossible to find them out until we read a bad one. Certainly the present is a golden literary age when we have a very large number of first-rate writers and still larger number of authors just below the first-rate rank.

With regard to fiction no living English novelist seems to me as important as Hardy or D. H. Lawrence or as Thomas Mann. Many other gifted writers including Robert Graves, John Collier, Evelyn Waugh, John Hampson, Edward Sackville West and William Gerhardt have given us some books that are bound to last long. Unlike other young men who sneer at society, at the family and at every institution, Mr. Lawrence tends to accept these things. He has no plan of reform, no magic wand with which to transmute the world into a fairy land. He only claims the right to develop his individuality and to see others develop theirs.

J. B. Priestley's "The Good Companions" have been sold in cartloads. It is no doubt one of the best-sellers of quality. But his "English Journey" is his best



D. H. LAWRENCE

book and a great book. Unlike "the Good Companions" in which Priestley is seen as a "heartly, pipe-smoking, backslapping Cheeryble brother exuding optimism and convinced that Dickens is on the Shelf all's right with the world", his latter work reveals a furious anger against the despoilers and uglifiers of all those parts of England that fashionable Englishman never visits.

In point of personal enjoyment three of the recent novels stand out conspicuously. Kate O' Brien's "The Ante-Room" is a very lovely book despite its undeniably sad theme. "The Search" of Dr. Snow is a portrait of a Scientist

which lives down an early and obvious indebtedness to Wells and achieves a real distinction of thought and feeling. It is a most excitingly intelligent novel. But John Collier's "Defy the Foul Friend" combines intelligence and manner into a very brilliant study of our present discontents.

The writing of fiction is an art and undoubtedly a work of art is no joke at all. A novel has to be judged with reference to its capacity to effect the total mobilisation of our faculties. To quote a definition by Wyndham Lewis "All forms of art of a permanent order are intended not only to please and excite but to call into play the entire human capacity for sensation, reflection, imagination and will." This type of fiction is provided by such eminent craftsmen as Nathaniel Gould, Miss Ethel M. Dell and J. B. Priestly.

The idea that a novel had to contain between seventy five thousand to eighty five thousand words become fashioned on readers and publishers is still a mystery. Modern writers have begun to set aside this absurd standard size for a canvas. "The Postman Always Rings Twice" by James Cain of America is a good book and it is a short one too. Maurice Baring one of the finest writers of England has written a short novel, "The Lonely Lady of Dulwhich." More than at any other era, the assiduous reader must admit that he has read a living and human story about a stricken valley in "Rhondda Round-about" by Jack Jones, a charming and vigorous and well imagined story in "Hungarian Rhapsody" by Sheila Fitzgerald, and a tragically impressive one in "The Servitors" by Norman Hunter. "The Pattern" by Robert Eton exhibits a well-disciplined mind concerned with the teasing problem of chance in life's affairs.

In "Journey to the End of the Night" Celine gives some home truth and paints the picture of colonisation and the city life of the depressed classes and occasionally rises to a ferocious grandeur. "The



J. B. PRIESTLY

seeds of our malignant peace were being sown already in the war time" and "When you have no money to offer to the poor, you might as well shut up." But B. Traven's "Treasure of the Sierra Madre" is a narrative of singular beauty and a most subtle satire on the corruptive influence of money. Ramon Sender deals strikingly with the Spanish campaign in Morocco and shows a peasant soldier as a victim of our times in his "Earmarked for Hell".

And in short stories one should not forget Somerset Maugham and P. G. Woodhouse. Mr. P. G. Woodhouse is rapidly and deservedly taking his place beside the three or four humorous

writers who in England have the front ranks to themselves.

It is practically impossible to write a survey of the novels of recent years within the limited pages of this journal. There are certainly many other books of merit and I wish I had read them. It is too difficult to read anything like all of the best books. In many cases one has to depend on what others say about a new novel.

The merits of Hugh Walpole or J. B. Priestly cannot be shrugged out of existence by any standard of judgment. So also we learn a good deal from T. S. Eliot or Wyndham Lewis though we may often disagree with them.

And in this short article, I am sure, I have left out many good books, but for these omissions, my own ignorance and distaste must be blamed.

Towards a Newer Country

By G. P.

The seismic shock is spent
Peak and plain are level
Effortless my eye
From end to end may travel

There is not a crevice left
For subtle exploration
No hope of hidden beauty
To start a further passion

Though I have made my home
And pledged I shall not wander
Adventurer my heart
Looks for fresh lands to conquer

The well defined horizon
Seems to creep ever nearer
Its narrowing circle maddens
That unashamed wayfarer

Ah, but I made my choice
And set a zealous sentry
Who guards the only road
Towards a newer country

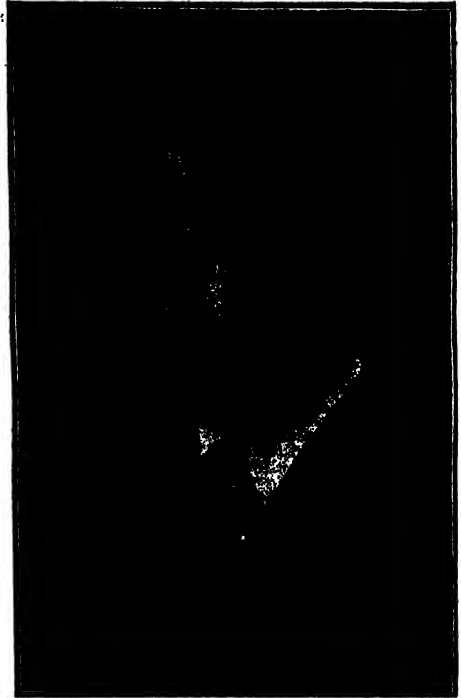
If I must leave this place
To free my heart's restriction
It needs another earthquake
It needs a new destruction.

The Spirit of Holiday-making

By DR. N. R. TWADE, M.Sc., PH.D. (LONDON), A. INST. P.,
Royal Institute of Science, Bombay

The remark that the outlook of an average Indian is much more spiritual than material is often hurled at Indians. Whether or not this is justified, can be examined from our mode of thinking and the consequent actions to which it impels us. Apart from what past history tells us we can look more carefully into some of our present aspects of living and the various angles from which we look at life. The belief of some of our elders that everything in this world is predetermined and that we are merely tools in the hands of providence is having baneful influence on the minds of our young men from their early childhood. In consequence of this, our young men as they grow, become victims of fatalism, a scourge which if not eradicated in time and cut at its very root, will lead our society into inertness and sloth. One can only imagine the disastrous effects it will produce on the country as a whole, not only checking the tide of progress but bringing into negation what little that has been achieved. Our astrologers and palmists are doing a great harm these days by their teachings and writings. The way, in which the flood of literature on several influences of stars and foretelling the future by astrology or palmistry is being swallowed, goes to prove that we are relying more on destiny. Subjects of destiny are often pessimists. Their actions are seldom aided by genuine efforts. The mind becomes weak and there is, in general, an absence of will to fight circumstances. Such men are doomed to failure in life.

In order to remedy this and to promote healthy outlook in life, a spirit



Dr. R. N. Twade

of sport has to be infused in mind and body. Young men must vibrate with true life, a life in which the aim must not be mere existence, but a desire to live by subjecting the wheels of fortune. Fatalistic influences must be banned from mind by relieving it by a cheerful mode of thinking when opportunities arise. Humour and seriousness must have an equal play. In short, frame of mind depressed in adverse circumstances should be made to recover its full strength in favourable times. The true meaning of the maxim "work while you work, and

play while you play" connotes the existence of both i. e. work and play. It means that work undertaken or the legitimate duties assigned to individuals must be carried out with due rigour and application. When that is finished and the turn for play comes, all seriousness and anxieties must stop. We are to learn a great deal in this respect from other nations by studying the ways of their living. If we take for instance, the Englishmen or continental people, their institution or the spirit of holiday-making is really one which ought to commend itself to us.

It must be told in the beginning that in England public holidays as they are understood here, are very few in number, much less than the number enjoyed in this country. This is due to the fact that we have, in addition to the general list, a number of sectional holidays connected with different religions. In spite of this, it can be said of us that we do not derive the same amount of relief and enjoyment as an Englishman receives from his short term of holidays. The holidays are meant for a diversion from regular routine of work, to forget the troubles and anxieties which are incumbent in following the daily programme of life and to derive maximum benefit for regenerating the mind and body, so that they may resume their activities with increased vigour. Work and leisure are necessary constituents of the life of man. One without the other counts for either failure or shortening of life.

An average Englishman always looks forward to his holidays with great eagerness. Saving is made for yearly period of enjoyment and plans of spending the same in a suitable manner are formed a long time ahead. The plans depend on whether it is a short or long-term holiday. If it is only a day off, a

person following his regular avocation in a city, prefers to go to the nearest countryside in company of his family and children. Those of humbler means go to the nearest park or health carrying their lunch-bags. They usually set out after finishing the early morning breakfast, and spending the whole day in the open and on the lawns, return home late in the evening. It is not an unfamiliar sight in England to see train loads of holiday-makers leaving prominent city stations on the morning of any holiday. Parks, heaths or sands are seen brimming with humanity of both sexes, young and old. Those of the more enjoyable type and sturdy go on hiking parties in the open countryside, walking long distances at a stretch and making about 10 to 12 miles in a day. This hiking is considered to be a national sport. There are associations and rambling clubs throughout the country whose object it is to make people revel in beauties of nature and make them healthy in body and mind. Through the satisfaction of the sense of perception, there is an indirect tonic effect on the general physique coupled with exercise involved in walking. These ramblings are over hills and dunes and green fields, where nature stands supreme by its beauty and displays the magnificence of its grandeur to those who can appreciate it. Men and women, youthful boys and girls, all are there establishing among themselves a healthy social contact and brotherhood. Those who, out of their personal test or conditions of health do not like or cannot undergo outdoor life prefer to visit museums or form small family parties in their home to which friends or relatives are invited. Members forming these parties pass a pleasant time by indulging in different humorous topics, tricks and indoor games.

Generally there is only one favour-

able season in England in which there can be real outdoor enjoyment. It is the summer season extending from July to September. Long holidays are taken in this season. Schools and colleges are in vacation for this period of these months. The period for which one enjoys long holidays may extend from one week to several weeks according to convenience. If it is a small office in which one is employed, the convenience will depend upon the employer and employees, for everybody has to have his or her turn for holidays without letting the work to suffer. Once the mind is made up to enjoy holidays, other conveniences such as finding out a place suitable to one's pocket and liking are easy to find. Every small coastal place or healthy

tennis courts, boathouses in cases of reverias, picture theatres, fancy fairs, dance-halls etc. There are numerous of these places all over the country.

Arrangements for spending the holidays can be made, if liked, through travelling bureaus or holiday associations. Holiday associations are a special feature of England. They are on a co-operative basis. They maintain their own holiday houses at some ideal places. The travelling bureaus arrange for accommodation in hotels and for transport. One has only to go to the nearest Office or ring in order to reserve seats in a hotel or for the journey. India has to go a long way in this respect for bringing such convenience within the reach of people



A holiday party preparing their breakfast

A holiday under canvas

countryside is developed into a holiday resort. There are hotels and lodging houses of different grades, accommodation in which can be acquired at a moment's notice. A list of such hotels or lodgings is always available from the municipal borough offices of the place or information can be available from the bureaus and associations which cater for the convenience of holiday-makers at a small cost. All the holiday places are organised and fully developed on business scale with provision for swimming pools, parks,

with small means. It is hoped something will be done here in this unexplored field. Otherwise holiday-making will remain a hobby to be enjoyed by only a few that can afford to spend lavishly. India, with its fair climate for a greater part of the year has many places either on the coast or inland which can be developed into holiday-places to suit all pockets. Such development will bring in its turn additional field for trade. There will be free circulation of idle capital and benefit to small trader.

The Co-operative Holiday's Association of Manchester is one of the foremost associations in the country formed for the purpose of helping the holiday-maker. They maintain a chain of holiday centres at different places in England and on the continent. The membership of the Association is nominal. Everyone who prefers to go to their holiday-places becomes automatically a member of the association for the year. Anybody wishing to have a holiday, can choose a centre and lodging to his liking and pay for a week or two weeks. This payment generally includes all main items along with all extras such as tips and cooly charges. Having obtained beforehand full details about the situation of the destination, one has only to take one's suit-case and pack by the next available train. On reaching the holiday-house, the host in charge of it offers you welcome, as if you are one of the family. Such places are something different from hotels, for here you have to join one big gathering of people like you. This feature is absent in the case of hotels. The first introductions and acquaintances are made in a small social of all the guests gathered, which starts the holiday period. Excursion programme is gone through everyday in which each member has to join. This may be a ramble or a visit to some historical place. Generally, a whole day is spent in this. In such whole-day excursions, lunches are usually carried along with the party. This consists of a few sandwiches and fruits. Thus in the entire company, even if it is a long hiking, one can indulge in chatting, sing or enjoy the sight of surroundings and thus not feel the rigours, if any, of the journey. A very ideal holiday for the young !

At coastal holiday resorts, sea bathing is a common pastime and exercise for men and women. Here all take extreme delight in freely mingling with each other irrespective of age. The old are as boisterous as the young and as playful as children, a sight very uncommon in India. Such freedom of mind is a positive factor in the longevity of life. Sun-bathing is another hobby especially with women and they sometimes get tanned to a dangerous extent.

Sea-cruising is yet another method of holiday-making, but is within the reach of a few that can afford this luxury. It is one of the important sources of recouping one's health within a reasonably short period. Who will ever doubt the beneficial effect of fresh surroundings on a ship where there are no worries except to eat, drink, play and be merry ! A cruise can be taken for any desired period to a place either near or away.

The educational institutions like schools and colleges have got also excursion societies or rambling clubs to undertake weekly outings for boys and girls. Saturday afternoons or Sundays are spent in this way under the direct roof of the sky, the clouds hanging or the sun shining. It is high time that young members of our colleges or schools in India think of such new departures in our routine educational curriculum. Physical culture does not merely indicate exercise with such tools as dumb-bells, horizontal bar or the like. It can and does come out of willing rambles undertaken in nature's own surroundings in the open country-side far away from the hubbub of city life.

The Film in Adult Education

By SHEIKH IFTEKHAR RASOOL

Interest in the educational possibilities of the cinema seems to come in waves. At intervals ever since the War inquiries into the subject have been set on foot in the hope that this marvellous invention, which has done so much to revolutionise the amusement habits of almost all the peoples of the world, might contribute its quota to education. These inquiries, however, cannot be said to have yielded very profitable results. They have stimulated a number of unco-ordinated attempts to produce so-called educational films, but without getting over the difficulties that were presented by:—

1. The lack of knowledge as to what kind of films would be really effective and would awaken a demand among educationists. Films were produced without regard to particular educational standards or purpose.

2. The slow headway made in providing a suitable apparatus and opportunities for showing such films.

3. The lack of any general policy or centralised direction, as shown in the absence of even a complete catalogue of the educational films available.

Accordingly, consideration of the whole problem has been rather desultory. It is only recently that a new interest has been taken with the result that several films have been produced in foreign countries which have become a real force in the development of adult education.

One obvious hindrance to effective action in this direction is the enormous



Sheikh Iftikhar Rasool

area of the field to be covered. Not only are there general subjects, such as the place of films in school and adult education, and the educational influence of films shown in public cinema-halls, but there are also several special subjects, such as the use of the cinema for recording and documentary purposes, and for scientific and medical instruction, which may also be taken into account. Besides this, the cinema could hardly be treated in its educational aspect without giving consideration to other kindred devices for visual instruction (by lantern, projectors, television, etc) and these visual devices themselves require co-ordinating with various auditory devices (such as

the gramophone and broadcasting) whose educational significance was already recognised. No wonder, therefore, that on the one hand it needed a good deal of courage to tackle the question as a whole; and on the other, there was danger of the springing-up of a number of separate small investigations of particular portions of the field, without regard to the whole. Early in 1928, the British Institute of Adult Education set up a committee to make preliminary inquiries into the best way of handling the whole problem from the point of view of adult education. Some were already of opinion that, from the analogy with broadcasting, real progress was not likely to be made except through the setting up of a central institution, with power to co-ordinate all efforts to use the cinema educationally. They were eager to forestall any sectional attempts prematurely to launch such an institution, by taking steps to unite all forces which were favourable to such a project, and thus gain authoritative and unanimous backing for the scheme from the start.

But on the contrary, there were some who felt that the time had not yet come for such an ambitious scheme. They considered that so little had yet been done in the way of effective inquiry that no one could really yet say whether the problems of the cinema and broadcasting, for instance, were at all alike; and they pointed to the fact that nowhere was there any clear idea, either on the educational or on the technical and commercial side as to exactly what part films could be made to play in education.

Production of Films

The Commission on Educational and Cultural Films was therefore constituted as a result, and attended by representatives of some hundred educational and

scientific bodies; the Board of Education and several other Government departments were officially represented on this occasion. The ball was set rolling.

The whole thing created such a wide-world interest that in a short time societies sprung up in other countries and began to produce films of educational interest.

Japan accepted European culture within living memory, being already a civilised race with power of selection. To her cinematography was a doubtful foreign influence to be appraised with caution. Perhaps for that reason she seems to have understood, earlier than ourselves, how powerful an influence was the film for good or ill in national life; and, instead of rejecting it, she set herself to use the new medium constructively, with an explicit realisation of what it could do. There is a Department of Education which concerns itself with films, but is by no means the only centre of national effort. It produces films of educational value, of a strongly patriotic character, depicting life and industries in Japan, and it employs today a staff of forty and spends £70,000 annually. A conscious national effort to present, and infuse into groups of children and adults, the life and culture of Japan is present in all her educational film activity.

France is already familiar with the conception that the guidance of taste is a function of Government. Public education is controlled by the Ministry of Instruction and Fine Arts which is responsible for cinematography and film production. Its membership in addition to official nominees, includes representatives of literary and scientific bodies, the technical press, teachers and the trade. It is, therefore, representative and

authoritative. One section is definitely concerned with all matters relating to the use of cinematography for raising the standard of general taste, others with technical industrial and commercial education.

The German system is decentralised but the constructive control of cinematography is firmer and more influential. Public education is administered by the States. The Central Institute in Berlin (known, until the retirement of Dr. Lampe, as the Lampe Institute) is the older of the two, and has done some excellent work. It is staffed by Government officials, but is financed almost entirely from the proceeds of its work, fees for the examination of films, and a percentage on the profits of the certificated films. On the one hand it advises the trade as to what the schools want, examining scenarios in draft and laying down general principles for the guidance of producers. On the other it inculcates into teachers and educational bodies the value and function of educational films, by lecture and illustration. A code of instruction has been compiled on the proper way to show films in the schools on the training of pupils in the appreciation of good films. Schools receive grants from State Departments of Education for the purchase of projectors, and advice of all kinds as to their use from the Institute,

Italy has carried State control one stage further, with a Government Institute, as powerful as the Lampe, which also produces films, and indeed controls Italian production. Fascism has realised the propaganda and cultural value of cinematography judiciously used. These films are distributed by Luce, which also has a film lorry for use in the countryside. Every High School has its own film library, and it

is one of the tasks of Luce to produce films to stock them.

Russia has realised, as clearly as Fascist Italy, the power of the film, and the Government and Communist party control cinematography even more drastically. Every film made is a film with a purpose. There are cinema clubs and rural travelling cinemas all over the country.

The Five Year Plan had a great effect on the film industry. Teachers are now being trained in the studios so that they shall be competent to assist with producing teaching films. Thus a criterion of public demand, other than box-office receipts, has been built up and a core of constructive criticism solidified.

Subjects Best Suited for Film Teaching

Let us now examine which departments of school work can best be dealt with by the moving picture. Space does not allow me to give full account of each of these subjects in realisation to films but simply to indicate the broad lines upon which development seems to be most profitable.

Certainly in geography the film can be a powerful illustrative medium. It can depict the actual life of people in foreign countries, and can consequently be used by the teacher to summarise a series of lessons. As geography teaching becomes more scientific, films involving the use of diagrams, graphs, statistics contours and sections will be increasingly needed. Through them lessons in such subjects as isobars and isotherms can be given and can be followed immediately by pictures illustrating the effects of climate upon the lives and occupations of people in different parts of the world.

Natural phenomena can be better shown by the film than by any other method, and in this connection there is a need for a liberal supply of films illustrating waterfalls, icebergs, mountains, volcanoes, eclipses of the sun and moon. Films are also needed showing typical human activities in various parts of the world, for example, tea plantations, sugar and rice growing, cattle rearing, sheep shearing, rubber growing, iron and steel industries, house-building. Engineering feats can similarly be illustrated.

In science teaching the film can be a powerful ally. The principles of common mechanical devices such as the pulley or lever can be demonstrated and the whole subject can be summed up by showing, for example, cranes at work in the construction of bridges and mills.

Though it can never be a substitute for personal investigation into subjects like chemistry and biology, it can illustrate processes and exhibit continuous development. Slow-motion photography micro-cinematography are opening up vast new possibilities in this field of study. This especially applies to the study of natural science, in which films can arouse interest in the wonders of nature, and can foster a desire for scientific enquiry.

In the teaching of history the place of film must ultimately be an important one. But the reconstruction of history through the film is an intensely difficult matter, and can only be undertaken with the aid of experts. In no other branch of school work does the possibility of inaccuracy loom so large. Moreover, the

production of films which are in the nature of pageants is an expensive undertaking.

Films can be made to represent some of the events of social and industrial history. The filming of historical tales which have been produced with accuracy in detail, costume and scenery, would make them available for schools and educational institutions of all types.

In the realm of drawing and applied art the film might play a large part by bringing vividly before the pupil's eye the works of the great artists of the world, not only in pictures and sculpture but in architecture and in furniture, accompanied by talking commentary upon them by authorities of acknowledged eminence.

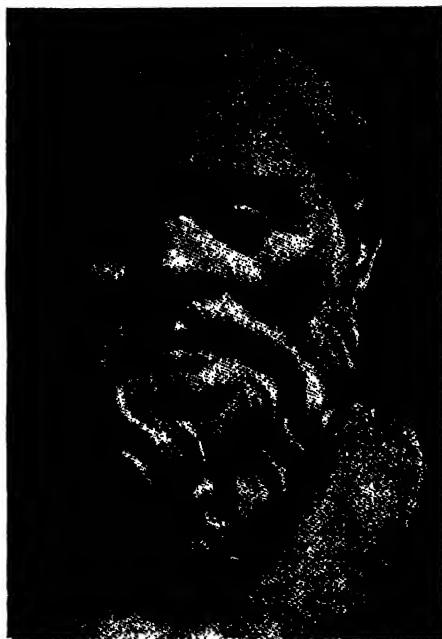
An important part of the work of the schools is that connected with physical training and games. The film here can be utilised to show and explain correct movements, and the contribution which games and athletic sports, folk dancing, swimming and indeed all physical activities make towards the production of a sound and healthy constitution.

All these go to prove just one thing. We have in the cinematograph a cultural influence not associated with school; a strong influence on adolescents varying from bad to good, but more often inclined to good. By recognising and canalising this influence we can encourage the building up of a selective adult taste and at the same time do some direct teaching and arouse interest in subjects which otherwise would sound forbidding.

Socrates—the Warrior, the Philosopher and the Martyr

By BHABES CHANDRA CHAUDHURI

Socrates was born at Athens nearly five centuries before Christ. He was as stout as precocious and imbibed the best of the Athenian education and culture in his youth. As an energetic youngman, he spared no pains to gain an exquisite insight into the classical lores of the Greccian sculpture, in which he excelled many by his wide proficiency. Then, he enroled himself as a soldier, according to the duty of all Athenian citizens. "I will not disgrace the sacred arms entrusted to me by my country; nor will I desert the place committed to me to defend"—this is the gist of the solemn oath that he took along with his mates and that he hardly ever transgressed during his life. And he soon proved his mettle in the numerous skirmishes that were the most ordinary feature in the life of the then Athenians. His tact, zeal and valour soon won him in the high estimation of his superiers. Now, it happened that once, in one expedition which took place before Potidaea, Alcibiades fell wounded in the midst of the enemy. Socrates at once ran up to his rescue in the midst of the melee, and carried him back, together with his arms quite unscathed. This must mean a feat of no mean gallantry and in token of this heroic valour, he got the civic crown as reward which was almost as dignified an honour as the Victoria Cross of our days. His next coup was in the battle of Delium where he saved the life of Xenophon whom he carried from the field on his shoulder, fighting his way as he went. He then joined in the civil service of his country, and displayed an equally wonderful knack as a senator that he also did in his life of the warrior.



Socrates

He had high moral courage which was as unmalleanable as steel and as coercive as a magnet that compelled respect and admiration from his friends and foes alike. He possessed a stout heart that easily defied as sworn enemy or could put down the most recalcitrant malcontents. When the admirals were tried after the battle of Arginusae, for not having rescued the bodies of the slain, Socrates stood alone in defending them. The mob were furious. He was discharged from the Council, and the admirals were condemned.

Next he turned to his philosophy. For this, he visited the market places,

the workshops or places where people gather in large numbers and discoursed on the efficacy of human reason and action. He sought to dispel the queer notions of the ancient Greeks about God and Life.

It is he who again tried to wean men from their metaphysical confusion about nature and speculations relating to its laws and phenomena. "Is life worth living?"—this was then, as it is now—a matter of everyday topic. Socrates bade them look inwards. While the citizens of Athens were saying their prayers and burning incense before their idols, he insisted upon moral conduct as alone steering man to happiness here and hereafter. Not only did he confine his say within the throng round his lecture-theatre but soon he hastened from door to door teaching everybody on the virtues of morality and ethics. Wise men and pupils gradually clustered round him. Aristippus offered him a huge sum, but Socrates politely declined. "I do not want" he would say like Vishnu Sarma of Panchatantram, "to sell learning." On the other hand, he declared that the summum bonum of his life was to make mankind better, wiser and nobler by his labours.

As to books he had a great aversion—he merely catechised. "Books" he would observe, "cannot be questioned or answered, therefore they can't teach. We can only learn from them what we knew before". Socrates endeavoured to examine matter with retrospection and it is he who for the first time, taught men the habit of inquiry and logical deductions. He believed in the unity of virtue, and averred that it was teachable as a matter of science. He opined that the only useful and sustaining philosophy is that which teaches men their moral and spiritual hopes. He hated injustice

and folly of all kinds, and never lost an occasion to expose them. He denounced the idea that the government should be assumed by all men but only held that the wise who are again in essence the few are really better fitted to govern. But everything has its rub. So, Socrates too was soon overtaken by evil influences. He was charged of demagogic malpractices and corrupting the Athenian youths in alien and irreligious cults of conduct and life. He was then seventy-two. The accusers stated their case as "Socrates is an evil-doer, and corrupter of the youth; he does not receive the gods whom the state receives, but introduces new divinities". He was tried before a tribunal and sentenced to death. Before his death he lived for thirty days in the prison, conversing with his friends on his philosophy. Crito—a friend of him sought to rescue him from the prison by risking even his own life, but this Socrates heartily detested. Herein, he discussed about the immortality of the soul, courage, virtue, temperance, absolute beauty and good, and about his wife and children. He consoled his weeping friends and gently admonished them for their enfeebled notions about Life and Death. "If death" he said, "had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit, not only of their bodies, but of their own evil, together with their souls. But now, in as much as the soul is manifestly immortal, there is no release or salvation from evil, except the attainment of the highest virtue and wisdom." At length the fateful hour came and the gaoler asked him to drink a cup of hemlock—the cup that gave him the immortal bliss! He drank the cup to the lees and soon slowly fell into the eternal sleep. Thus ended the life of Socrates—the warrior, the philosopher and the martyr.

Ceylon—the Sorrowless Land

By MISS S. SAROJINI, M.A.

The happiest people on the earth who laughed on the slightest excuse are the Ceylonese said an Englishman called John Knox about four hundred years ago. This has not changed even to-day. The earliest Chinese travellers called this little Island ornamenting Hindusthan, "The Red Lotus Land" and Marco Polo called her "the Island of Jewels." It is the meeting place of four great religions, Hinduism, Buddhism, Christianity and Mahommedanism.

Ceylon, which may well be called the Emerald Isle of the Tropics and the

Vedic gods and men, bears the scars of many invasions, each of which has made its contribution to the microcosm of modern Ceylon.

Its atmosphere is essentially cosmopolitan and changeful.

Here live to-day the heirs of Lanka's various lords—of the Sinhalese, the glory of whose palmy days clings to the memory-haunted ruins of Anuradhapura and Pollonnaruwa; the Tamils, industrious masters of South India; the Portuguese, whose



The Beautiful Kandy Lake

gateway to the real Orient, is a land of perpetual surprises, whose green boundaries every year attract an increasing number of visitors. Its growing popularity is well-deserved, for here the traveller finds beauty, variety and contrast to a remarkable degree in man and in beasts, in manners and in modes, in topography and in climate.

Its wealth of historic associations is the legacy of a varied past. Successive civilisations have left their marks on a country already richly endowed by nature. The island, once the home of

long tenure of the Maritime Provinces has bequeathed a powerful religious heritage; the Dutch, builders of mighty forts; and lastly the British, who know Ceylon as the Empire's Premier Crown Colony—where tea and rubber flourish in alien soil.

Not to mention those other races of men whom the golden lure of trade has brought to her fertile shores—the Moorman, the Malay, the Afghan, the Chetty, the Parsee.

These are of the Ceylon of yesterday and to-day.

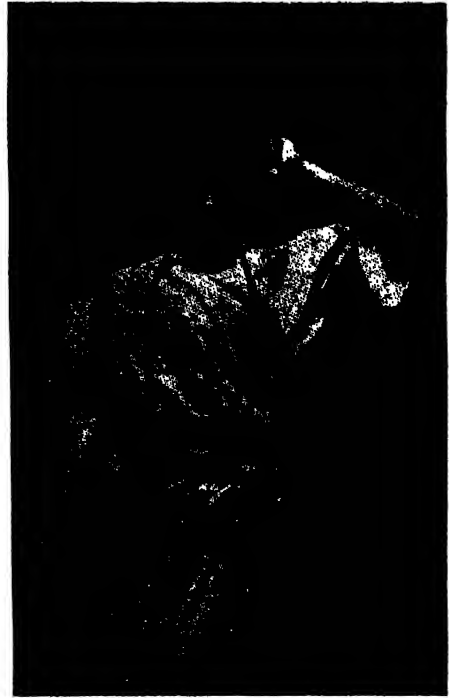
In the recesses of the jungle, untouched by events, as primeval as at the dawn of the world, a little tribe of shy brown men, modestly naked, hunt their food with bow and arrow, and scuttle away at the approach of their more civilised fellows. The aboriginal Veddahs, of whom only a few hundred survive, belong to the misty years before Ceylon had a story. They alone, on the point of extinction, are as unchanging as the leopard and the elephant, whose haunts they share.

Legends say that Adam and Eve landed in Ceylon after they had been banished from Paradise, because its loveliness most nearly approached the beauty of the garden they had lost. And to this day the highest mountain in Ceylon is known as Adam's Peak.

This peak is the object of yearly pilgrimages from all over the world. It is the meeting place of Christians, Buddhists, Mohammadans and Hindus. They all climb its slopes barefooted, surging as they go. The Buddhists say that Buddha when he crossed over from India landed on the peak and left his footprint there. And there is, close to the summit, a shallow depression in the rocks which they call Sri Pada, the sacred footprint.

But the Hindus say that the footprint is that of Siva. And Christians hold that the mark was left by the foot of St. Thomas, the disciple of Christ who came to India. The Mohammadans too consider the peak as a place of pilgrimage.

This famous mountain is also known as "Samanalakanda" meaning the hill of the god Saman. Saman is the Lord of Butterflies which in Ceylon is called Samanalaya. At certain times in the



A Smiling Ceylonese Girl

year millions of beautiful butterflies migrate to this hill-top and vanish. They are supposed to go on a pilgrimage to the Mountain of Saman to end their lives upon its sacred peak. Virgin forest grows right to the very summit of Adam's Peak.

And then Kandy—"sleepy, flower-scented Kandy," ancient capital of the last Sinhalese kings, nestling in a cup of the hills by the side of her perfect lake. It is about three hours' journey by car through typical Ceylon scenery. Crossing the Kelani river, an excellent motoring road winds through paddy fields of incredible green mangrove swamps and tangled patches of jungle, and shortly begins the steady climb into the hills. It is to be noticed that the palm-trees which so densely fringe the coast rapidly become scarce and lose them-

selves in the more varied vegetation of the interior. They are replaced by forests of jak, coromandel and lunumidella, satinwood, ebony, teak, palu and nedun, with many others.

Ceylon is noted for its natural beauty and the people are industrious but gay and happy. It is now the Crown Colony of Great Britain and a big commercial centre where ships from all parts of the world call at Colombo the capital of the Island.

Trincomalee which is the British Naval Base is the second best natural harbour in the world. It has a romantic story of its own.

Long long ago a British ship stopped at the place for some time and her captain fell in love with a beautiful Sinhalese girl and she with him. When the time came to part she stood upon a high rock and as the ship vanished from sight over the horizon, she flung herself into the sea. And even to this day the rock bears her name.

Though Ceylon enjoys a growing popularity with tourists, many well-informed people are apt to under-estimate both its size and importance. Its extreme length from north to south is 270 miles, its greatest width 140 miles, and it is divided into nine provinces. Its population is about 5,500,000. Sinhalese and Tamils form the majority in the ratio of 2-1. About 60 per cent. of the inhabitants are Buddhists, 20 per cent. Hindus, 10 per cent. Christians and the remainder chiefly Moslems.



A Smiling Muslim Fakir of Ceylon

About one-fifth of Ceylon is under cultivation of Coconuts, Paddy, Rubber, Tea and other produce.

Politically, Ceylon enjoys a larger measure of autonomy than any other British colonial possession. With the grant of a new constitution which came into being early in 1931, the island is virtually self-governing and, theoretically at least, Ceylon is now a democratic state, subject only to the lightest measure of control by the Secretary for the Colonies, through the Governor.

Ceylon is the most cosmopolitan country in the world where there is the happiest fusion of all the cultures. Truly it is the land of joy and beauty.

Physical Education in Schools

By RADHARAMAN SIRKAR

"The weaker the body the more it commands; the stronger it is the better it obeys. All the sensual passions find lodgment in effeminate bodies. A child is bad only because he is weak; make him strong and he will be good."

The introduction of Physical Education in the schools of our country is almost a new thing. No one can dispute the fact that this branch of Education has been totally neglected in our schools. Only to prepare the pupil for the Examination is our sole concern.

who, at the present time, think over the matter seriously.

Among our boys (as well as, some of their parents) there seem to prevail an entirely wrong idea that if they can only train their mind they need not care for the body. They seem to forget that body and mind are closely connected; the soundness of one entirely depends on the soundness of the other. Really speaking the body is the foundation upon which is built the superstructure of culture and learning. Unless the founda-



School students taking physical exercise

Physical education is a new thing and it will certainly find some opposition. It is human nature to obstruct a thing or idea, good or bad, newly introduced, although these obstructions fade away gradually when that thing or idea is brought forward to be weighed with reason. It is true, there are men,

tion is strong and deeply laid the superstructure, however splendid may crash down at any moment.

Moreover there is a common belief that if students' attention is diverted towards games and physical activities, they will lose in the same proportion

their interest in improving their mental faculties. Although this is not based on scientific reason yet this idea prevails among some of the educated parents also. The most promising among our boys keep aloof from the physical activities and are most unhealthy. It is really a pitiable sight to look at the faces of our so called good boys,—how lean and haggard they look! With such poor and imperfect health the education they receive is hardly of any real use to them. They are to drag on a very miserable existence from day to day. The most important objection brought against Physical Education is that boys are ill-nourished and they cannot take exercise with empty stomach. So the first step in the introduction of Physical Education is to supply tiffin to the boys before exercise. Many of the guardians are poor and cannot afford to pay for the extra expence required for the tiffin. Probably the problem is not so grave as it appears to be. The seriousness of the problem, it seems, is due to lack of interest in the subject. However, it is no good to face the problem without trying for its solution. The best thing will be to go forward. If interest is created among the boys the solution will come of itself. At first the feeling for its necessity should be roused in the mind of boys and their parents. Necessity is the mother of invention. Unless and until we feel for it we do not like to bestir ourselves. What we do is idle speculation and precalculation. But as soon as the necessity makes itself strongly felt we cast about the means to attain it. Every attainment is due to man's endeavour actuated by his needs and requirements.

However, tiffin should be supplied to the boys before exercise and a fund is a first necessity. Fortunately the Director of Public Instruction in Bengal

has passed a circular urging the school authorities to make arrangements for supplying tiffin to the boys during the time of mid-day recess by taking from each boy a sum of annas four per month along with his monthly tuition fees. The health of the boys also should receive attention. The fund may also be helped by the kind donations of the well-to-do persons interested in the welfare of the health of our boys.

Now comes the arrangement of actually supplying tiffin to the boys. There should be a committee formed by the representatives of each class with two or more teachers as supervisors. This Committee should manage everything. The arrangement may seem difficult and troublesome but the usefulness, it will serve, is indeed very great.

Generally the majority of the boys of mofussil have to come to school on foot from long distances. So their guardians have an idea that they get sufficient exercise by walking. In fact they do not like to have their wards undergo any extra amount of physical activity at school. The reason is that most of them do not know that walking is not a sufficient exercise for the growing boys in building up their muscles, strengthening their organic vigour, correcting their bad postures, and above all for getting agile and flexible bodies. They do not know, however, that in order to get a good musculature and a good co-ordination of the muscles the whole muscle group should be exercised in some special way other than the common; to attain organic vigour and to correct bad postures there is a great necessity of corrective exercises specially devised. Besides, exercise to be beneficial should be consciously performed. Walking employs a small number of muscle groups in one way only.

It has practically very little effect on the internal organs and being a habitual thing is done quite unconsciously. Hence it cannot be a sufficient exercise for the growing children.

However in case of after school activity the boys living at a distance may be asked to attend it for a shorter period only.

Sometimes the parents and guardians (though very few) bring objection against the after school activities saying that their sons will be able to do their household duties if they are not detained at school. But they forget that the health of their boys is something more than the household duties. In fact, by doing so, they will indirectly check the natural growth of their boys.

Another objection brought against

the after school activity and play is that the boys find opportunity to keep company with bad boys. In fact, as it is possible to develop many good qualities through properly organized and supervised games it is also equally possible that unsupervised games may give rise to many bad practices. So, in order to get the best result and to ensure safety, good leadership is necessary and the school should provide for it.

Really speaking there is absence of understanding and co-operation between teachers and parents of boys. The parents should be made to realise first the seriousness of their responsibility in the matter of the health of their boys. Then and then only teachers are likely to get their co-operation in their effort to improve the health of the boys committed to their charge.

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The Poetry of Rabindra Nath

By PRATUL GHATAK

The deep mystery which hid itself in this known world has been explored by Rabindra Nath before us. We attain the goal, through his poetry, where the hungry human soul has attained the peak of perfection by being united with its desired object. Deep down in the human heart there is a keen feeling of separation which we find echoes in the poetry of Rabindra Nath.

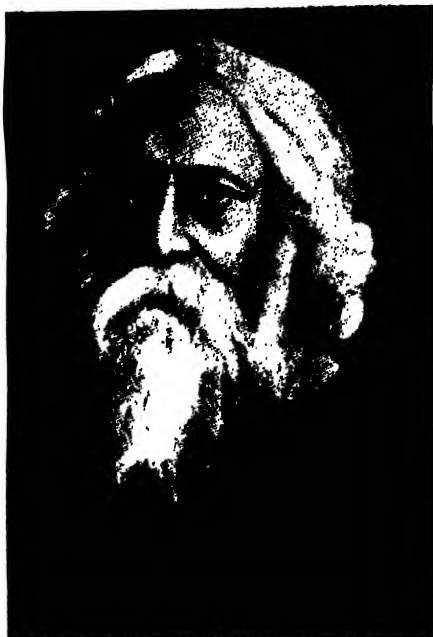
How the Lord of this universe has mingled His existence with the mass of the varied beauty of this world, how men, noticing His revelation in years as they roll by, are eager to be united with Him—these things are still dim and obscure to us. Rabindra Nath has knocked down the doors of our hearts and has explained all these happenings. The purpose of the Lord's advent in the midst of the world is clear to Rabindra Nath. The poet causes us to understand that he whom we try to keep aloof, is dearer to us than one who is close by.

The life of Rabindra Nath is a drama of four acts :—

1. The first year begins from the 9th year of his life up to the composition of 'Provat-Sangit'.

2. The second begins from the composition of "Chobi-o-Gun" up to his 45th year. This is the most glorious part of his life.

3. The third commences from the 45th year of his life up to his 60th year, during which he composed 'Gitanjali', 'Git Malya', 'Gitaly', 'Balaka' etc.



Dr. Rabindra Nath Tagore

4. The fourth part begins from the 60th year of his life when he composed 'Purabi' and 'Mahooa'.

A great deal of influence has been exercised over Rabindra Nath by Kalidasa of Sanskrit literature, Chandidas of Baisnava literature and Shelly, Byron, Swinburne and Browning of English literature. Rabindra Nath will be the last person to decry the blessings of Western education.

Rabindra Nath is the greatest idealistic poet. He sings of the sorrows of mankind. There is universality in any of his particular poems. He tries to

break down the barrier between heaven and earth. He tries to bring close the far-away and very close the nearest.

In a particular poem of his, we find how he realised the infinite in the finite. In his literature, we find him trying to make the endless appear within the limit. He shows, how the endless is akin to the limit in the following lines :—

Conception desires to take its own form,
The form wants freedom in Conception ;
The boundless desires to be assimilated
with the limit,

The limit wants to lose itself amidst
the endless.

In his 'Prakitor Porisod' the poet has tactfully bridged the chasm which separated the sanyasi from the household. The sanyasi was ultimately united with the household, and the boundless was mingled with the limit.

The very idea he expressed in his
old age.

Deliverance by renunciation is not
of mine

Amidst strings without number in:
great glee

I shall enjoy the taste of deliverance.

Filling up the earthenware of this earth
over and over again

Ambrosia will incessantly be pured
in again

Of varied scented hue.

The cosmopolitanism of Rabindra Nath is unique and can seldom be found

in any other poet. He expresses the idea :—

Who is my own and who is not when
I am invited by all

When my Lord is awakened within
myself

Which is my hall ?

No poet has up till now been able to take the universe as his own. There is a strain, unheard of before, of universal love, that is ringing in the lute of the poet.

In his 'Provati Sangit' we find the importunity of the poet to unite the universe with himself—

I shall pour the fount of mercy down,
I shall break the stone-wall down, etc.

In 'Manashi', too, we find the same
importunity—

The dewdrop screams to quench the
thirst of the earth.

The world knocks at the door of Rabindra Nath everyday. He says :—

Every atom calls me

From all sides in this wide world
Thousands and more hands knock at
my door.

What an acute perception !

Rabindra Nath has been creating a wide imaginary world of equality and friendship with mankind in entirety.

We know not when his imagination is going to be a reality.



XIth Olympiad



The opening of the Olympic games in Berlin on the 1st of August made the deepest impression on all those who took part in it. This international festival of youth to promote sport, friendship among the nations and a noble joy of life commenced with the ringing of the Olympic bell summoning as it is intended to do "the youth of the world". The great white flag with the five linked rings symbolising the five continents was then hoisted before the eyes of hundred thousand spectators. And before the sacred fire of the Olympic torch brought by a relay of 1200 runners from the ancient scene of the games at Olympia in Greece, the youth of more than fifty nations marched with their national flags to take the Olympic oath of true comradeship. Herr Hitler opened the XIth Olympiad at Berlin amidst the greatest splendour and pomp in an atmosphere of universal love and joy.

One of the greatest world functions is over on the 16th of August. Germany has successfully carried out this splendid sporting event to the admiration of all nations. Not only has she made the very best arrangements for the conduct of more than 19 forms of sport, but she has also devoted her best attention for the comforts of the numerous visitors. The hospitality extended to competitors and spectators of all nations have endeared the German people to the youth of the world. India has also taken part

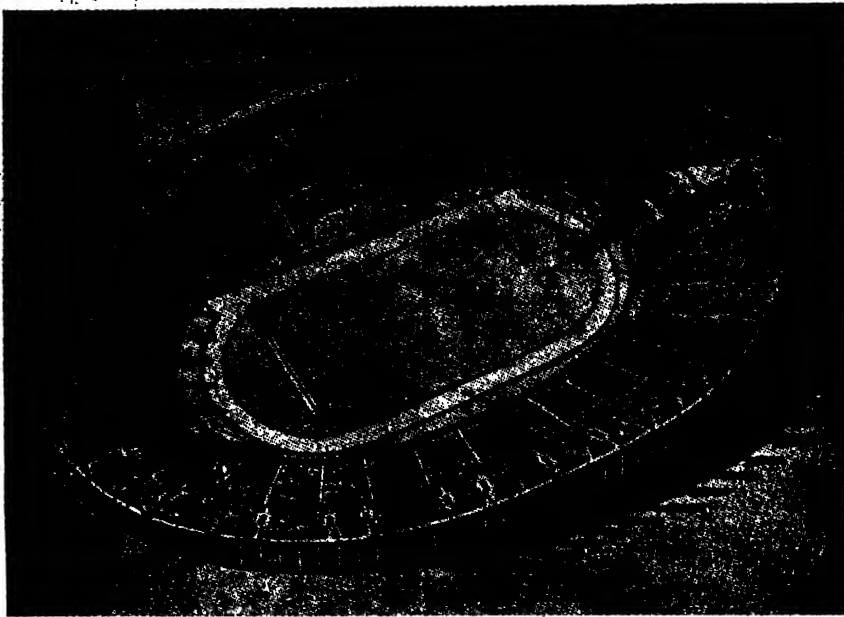
in it and for the third time she has won laurels in the Olympic games in hockey.

The Olympic games of to-day belong to the whole world. We have now-a-days no universally accepted common shrine such as Olympia was for the ancient Mediterranean world.

Consequently in the memorable meeting in Paris in 1894, Baron Coubertin, the founder of the modern Olympic Games, decided that they should be held each time in different place, though the period of four years which then as now has something peculiarly fitting about it, was taken over from antiquity. For historical reasons the first modern Olympic games were held in Greece—Athens in 1896; the second was in Paris in 1900; the third in St. Louis in 1904, the fourth in London in 1908, the fifth in Stockholm in 1912, (the sixth was to be held in Berlin, but was not held owing to the War) the seventh in Antwerp in 1920, the eighth again in Paris in 1924, the ninth in Amsterdam in 1928, the tenth in Los Angeles in 1932. So it is now Germany's turn to pay tribute to the Olympic idea for the first time and she has arranged a festival as splendid and worthy as her traditions.

Germany has no doubt showed the world that she had developed into one of the great sporting nations.

The Olympic Stadium or German Arena of Sports is the centre point of the great



The Olympic Stadium, German Arena on the Reich Sports Grounds

Reich Sports ground 325 acres in area. There are seats for 100,000 spectators in two rings separated by a wide circular colonade. The walls of the upper ring rise to a height of 48 feet above the surrounding sports grounds, while the lower ring drops to the inner area which is $42\frac{1}{2}$ feet below ground level. Near the gateway stand the blocks 50 feet high on which the names of the victors are carved in stone before the eyes of the spectators.

Another interesting feature of the Olympiad was the arrangement to accommodate groups of thirty sports-students and young people from each country as the guest of the organising committee

along with the same number of German students and young people in a joint camp so as to give them an opportunity of practising sports, attending the games and making joint excursions to see the beauties of Berlin and its environs.

The importance of the Olympic games for the cultural life of the peoples was indicated by the particular care bestowed on the preparation of the supplementary programme of artistic events.

There is no doubt that events like the Olympic games will contribute more than anything else for a lasting peace between the nations of the world.

Social Freedom for Modern Girls

By "EVE"

"How are we to conduct ourselves, Lord, with regard to womenkind?" was the pointed question that was put to Buddha by Ananda, his beloved disciple. "Don't see them, Ananda" was the answer. "But", persisted the disciple, "if we should see them, what are we to do?" "Abstain from speech, Ananda", came the reply. "Yet if they speak to us, Lord, what are we to do?" asked the follower. "Keep wide awake Ananda" was the clear and concise answer of the Master.

We have here the traditional attitude of ancient India towards women. Throughout the ages, men in this country have tended to treat women with scorn or fear. But the great Buddha had no scorn for them although like a man he was not free from fear of women. In the end Buddha's generosity triumphed over his apprehensiveness when he allowed them the freedom to form religious orders of their own.

To-day almost everyone of the readers of this journal will agree that freedom is a good thing. The very words freedom and liberty awake a response in the hearts and minds of every Indian. And yet, when I say freedom for modern girls, there are many in this country who are prepared to take up cudgels against me and my young sisters.

Some years back Pundit Jawaharlal Nehru, in addressing a gathering of women said that there can be no progress in this country so long as we keep one half of the nation as chattles and play-things for the other half.

With all our conferences and educational activities, it would be interesting



Mrs. D. Chamanlal, the wife of the famous Labour Leader of India. She is taking great interest in womens' movements.

to examine how far we have attained freedom for women in social life in this country. By the term social freedom for modern girls, I mean the freedom for the scapegoat middle classes in this country who have passively borne, bear and will continue to bear the shackles and chains of custom and tradition. The rich and the aristocratic are as immuned from social conventions as the poorest and the lowest. The position of the middle class girls in this country is indeed very tragic. The whole society

frowns at them for the slightest deviation even from conventional mode of dress or walk, not to speak of ideas and activities. Education for the modern girl is meant only to put her ideas into academic straightjacket. She is not allowed to think or to decide anything for herself however virtuous and good her ideas may be. Every attempt is being made to educate our girls on the spiritual need of dependence.

One ought to be sorry about this attitude of many of our people, for freedom and liberty are as good and dear to women as to men. The age-old conception that women are fickle and men are vicious is to be totally abandoned if we desire any real progress in this country. The freedom for the modern girl is the liberty for her to do what she thinks right and the time to do it. When we define liberty as the right to do as we like, it does not mean that we have the freedom to commit murder, robbery or any other crime. For instance, if we define free speech as the right to say what we like, most of us do not mean the right to slander the personal character of others or to use offensive language. Therefore the freedom that the modern girls want is not a licence to do evil but the right to think and do what they believe to be good.

The greatest attack against the social freedom of women come from men who take upon themselves the responsibility of moulding public opinion. Unfortunately our country is most tragically and deplorably wanting in the respect shown to its women. Any amount of scandals and falsehoods about our modern girls are systematically published in the columns of papers to satisfy the vulgar taste.

Every girl who takes a forward step in social life is scandalised and brought to ridicule. This is the only country on the face of the civilised globe where



The Princess of Kapurthala, wife of Prince Karamjit Singhi. She is highly interested in all the activities of the women of her State.

innocent girls are shamelessly dragged through the columns of the gutter press. There is no limit to the scandals about modern girls and their institutions that some moulders of public opinion, persistently continue to spread.

How can social reform or progress be possible under such demoralising atmosphere?

The rich and the poor are alike immuned from scandals and public criticism. The hammer falls on the innocent middle class girls.

Can a girl go to her school alone? Can she attend a social function of human beings alone? Can she even go alone to worship her God? The next moment she will be branded with ignominy, not by the illiterate but by the so-called educated. Is social reform possible in a country so intolerant to its women?



Lady Protima Mitter, wife of Sir B. L. Mitter. She is keenly interested in all womens' activities.

It is very interesting to see our post-graduate and under-graduate girls escorted to their colleges by servants and peons, forbidden to adventure by bus or tram even for quarter of a mile attended only by parents or brothers who drag them through social functions like circus ponies in blinkers unable even to see the crowds amassed round the ring. Why? Not because our modern girls are unable to take care of themselves, but only to satisfy the ever vigilant eye of the scandal demon of society. But society permits greater freedom to the well-to-do young lady for her wealth can withstand criticisms or attacks.

So long as economic freedom or equal opportunity is not given to the middle class girl, society has a great duty to protect her honour. For, the social conventions of our country today are such that an innocent girl once scandalised is doomed for her life. She can neither be economically independent and earn her

livelihood nor will she be a saleable commodity in the matrimonial market. That is why in India, we do not have very many social workers from the class of educated young women. Parents and girls themselves know full well that whatever legal or other remedies they may obtain from these kind of thoughtless critics, society will not revert its judgment. Husbands and parents hesitate to allow their wives and daughters to take a forward step in social life, fearing lest they be scandalised.

It is high time that the leaders of the nation thought over the present situation. A reform in the social life of modern girls is necessary to the progress of the country. And that could be accomplished only by the girls themselves. But it can never succeed so long as women are not respected and their healthy activities immuned from malicious and mean criticisms.



Mrs. Hamid Ali and Begum Khanaluddin, two prominent Mohamedan ladies who represented Indian women at the Istanbul Conference.

With all that, there are a minority of young women in this country who are determined to take up this task of social reform with courage and confidence. They are ready to suffer heroically for a cause that is essentially noble and good and they refuse to be defeated by disillusionment and scandal.

MODERN GIRLS

The Modern Student is the only journal in India that fearlessly champions the cause of modern girls. Therefore it is your duty—A Sacred Duty—to patronise it. Become a subscriber yourself and induce your friends also to subscribe to it.

Special feature : Every issue contains thought-provoking articles for modern girls.

The Elopement

By "SUKUMAR"

Sunil Day came wandering languidly down the street, a suitcase dangling limply from one hand. Sunil was not feeling at his best. He had to get up early that morning and he never felt at his best when he had to do that.

Sunil had a superb capacity for slumber. To sleep was the one thing he really did well. It didn't matter where he was or what he was doing. Sooner or later the slumber urge overcame him and Sunil gave away to it.

It was to this gift that he owed his abrupt termination of his college career at Lucknow. To get over his slumber habit his father had sent him to a residential university. The authorities there held that lectures were instituted to be listened to with attention. Technically Sunil supposed they were right, but that didn't keep him awake. So at last he was told that the university had no further use for him.

The fact that his father was pretty rich rendered this less catastrophic than it might be, but he still had to break the news to his parents. It was a situation, Sunil realised, distinctly calling for tact.

He had been up for a long time and the day was unusually warm. He realised the necessity for rest and contemplation before he went to his parents. Settling down his bag, he searched for a hand-kerchief to wipe his brow. But there was none in his pocket.

"Yes" observed Sunil, "I must have left it in the train."

However, his suitcase, he was aware, was plentifully supplied with these kind of useful articles. He threw open the lid. There was nothing of the sort in it, none of the things he carried with him. Instead, the case was packed with crumbled newspapers and some bricks.

He looked at the bricks, good, red solid ones, which were undoubtedly fine specimens and would have commanded respect in building circles. He was not at all very happy at these new possessions.

He realised sadly, that he had been made a victim of railway robbery while enjoying his favourite slumber.

This disaster made the need for a fresh sleep absolutely imperative. Sunil felt that he had to get somewhere by himself, sit down quietly and think it over. He looked about him for a sanctuary.

No free library, public bench, art gallery or Dharamsala offered itself to his gaze. Even so nobody but Sunil would have done what he did.

He sighted a large saloon motor car standing restfully down the street. It had a settled comfortable look, as if it were there for days. He went up straight to it, and opened the rear door. He put in his bag, tumbled in after it, curled himself up under the car rug and went gratefully to sleep.

It was the sudden cessation of motion that awakened Sunil. He found himself lying on the floor, feeling considerably refreshed, and altogether a great deal better for his sleep. He sat up and looked out of the window quite brightly.

His first idea was that people had been taking a lot of liberties with the world while he had been asleep. They had taken away the three storied mansion in front of which the car had stood and had replaced it with a big lake. Then he noticed a man and a girl were seated in front of the car. They were talking in low tones. The situation was delicate. Sunil rightly felt the position embarrassing. He sought desperately for a remark which would announce his presence suitably. But there was no occasion for it.

In the end he tried a cough. It was effective. The two whipped round in their seats.

"Oooh !" cried the girl.

"What the hell you mean" said the man.

"I say, you know, I am frightfully sorry" said Sunil.

"How long have you been there" roared the man.

"Well, I couldn't tell you exactly," said Sunil. "I didn't look at my watch when I got in".

"Where the devil did you get in."

' Beaden Street."

"Beaden Street, well this is Dhakuria lake now. What the devil do you mean by—"

"H'sh ! H'sh ! begged Sunil deprecatingly. "Sir and Madam, I am just coming to the explanation side of matters." "I am waiting" said the man, anger raging on his face. It was not exactly the occasion upon which a man speaks at his best and most convincingly. But Sunil managed to make a fairly good job of his defence.

"It was wrong, I know" he wound up. "Really, I was so sleepy. I do hope you will accept my sincere apologies."

"You are indeed very clever" said the girl. "But how do we know he isn't a—"

"Shut up" said Suresh fiercely.

Leena shut up. Suresh regarded Sunil with a sort of menacing thoughtfulness. He said : "We accept your explanation."

"Oh ! Indeed very kind of you" babbled Sunil.

"Sorry if I was a bit—bit careless"

"Don't mention it. Enough to give anybody a scare. Shady character sleeping in the back of my car."

Let us leave him and get on" said Leena in an undertone.

"I suppose you really have been asleep ? You—you haven't heard anything we were

saying. I wonder why you didn't wake up when I threw my suit case into the back.

"Always was a sound sleeper from a child" replied Sunil. "Besides it wouldn't matter if I had been awake. I mean I never pay any attention to chatter."

"You are a nice young man" Leena said suddenly "the fact is that we are eloping."

"What ? What on earth is it" Sunil blurted out "Eloping with me ?"

"No. No, not at all. We two are going to get married" said Leena with a smile.

"Oh ! I see, congratulations—eh" beamed Sunil.

"Thank you so much" said the girl. "But what we want you to understand is that it is a secret. See ? You mustn't let a soul know where we are. My father wouldn't hear of my marrying Suresh—so we just went ahead and did it."

That is the way !" said Sunil.

"So you will promise not to tell a soul that you have seen us, won't you ?"

Sunil promised.

"That is alright then, my father would be simply furious. We just drove off in his car and nobody knows a thing. So not a word ?"

"Not a word" agreed Sunil. "Well I must be getting back to Calcutta. Thanks ever so much ; thanks for the lift."

The hour was late when once more Sunil walked up the streets on his homeward way. He had had a restful day culminating in a long sleep in train and in the car and he felt no disposition to rest. He came to the street where he found the car. The road was in darkness save for a light in the house outside which the car had stood.

The light affected Sunil profoundly. He pictured the pretty girl's father sitting up waiting for his daughter to come home. May be even now he was wiping away his tears.

"It is too bad" thought Sunil "that such

well-to-do girls should go eloping. I have a dashed good mind to go in and tell him there's nothing to worry about."

He had expressly promised the girl to do no such thing, but there couldn't be any harm in it, now they are married. Her father couldn't do a thing to them now. He might even repent and give them his blessing. Stern parents always object first and bless next. Yes it would be an act of charity to relive the old man's mind. He marched up to the house and knocked at the door.

A grey-haired old man of scholastic look opened it. Sunil beamed at him the glad tidings.

"Yes I have come to bring you some good news Sir!" he announced. "You have" said the old man eagerly. "Come in, come in!" He lead the way in doors and looked hopefully to Sunil.

"Have they been found? Is that what you have come to tell me?"

"Yes" said Sunil. "I know where they are.

Where?"

"Well, I left them at Dhakuria Lake, but I believe there was some talk of their moving on."

"You left them at Dhakuria". His host stared at him. "But—whatever—why did you leave them?"

"I could hardly go with them" Sunil pointed out gently. "I mean a honeymoon is a honeymoon, you know."

"Eh? Look here, do you mind telling me just what you are talking about?"

"I am talking about your daughter Sir" said Sunil mildly surprised. "I thought you understood that she and Suresh—

"But—but I haven't got a daughter.!"

"You haven't got a—Oh come sir—think again, I am sure it is old age, sorrow, forgetfulness. Think of your daughter Leena—"

"I tell you I haven't. Confound it."

"I see what it is!" exclaimed Sunil. "I have come to the wrong house. I will try next door. Some one must have a daughter somewhere."

"I don't understand" almost wailed the other. "I naturally thought you had come from the police. I thought you must have had some news about my Bank notes."

"What about your Bank Notes."

"Why? they were stolen this morning." Yesterday I had received my provident fund amount of Rs. 10,000 and I had kept it here in a suitcase expecting to take it to the bank. And mysteriously it disappeared. In fact an young man came to see me with some cock-and-bull story and I am sure he has darted away with it."

"Oh, just the same thing happened to me in the train" Said Sunil "you can't be too careful. There must be a perfect epidemic of robberies about. Look what happened to me only this morning!"

"What did happen?"

"Why I put my bag down for half a minute at the station. Picked it up as I thought and never noticed anything wrong. When I came to open it—" And Sunil dramatically opened his suitcase full of Bank Notes.

At about the same time a little away from the Dhakuria lake a disgruntled young woman was sourly regarding an equally disgruntled young man over an open suitcase.

"You think you are smart that you can elope with me with bricks and torn newspapers? No marriage. Take me back home. I shall no more elope in my life."

General Knowledge

What are the Nobel Prizes?

These prizes were instituted by the will of Alfred Bernhard Nobel, a Swedish inventor who died in 1896. He introduced dynamite (1866), and smokeless powders, and made a great fortune by the manufacture of explosives.

The prizes are five in number, worth about £7,500 each. Four are given annually for the most important discoveries in Physics, Chemistry, Physiology and Medicine, and Literature; the fifth, and perhaps the most famous, is the Peace prize—awarded to the person who has done most to promote the cause of peace.

There is no distinction of sex or nationality; the Peace prize is awarded by the Norwegian legislative body known as the Storting, and the other four by the Swedish Academy or the Swedish Faculty of Medicine. The award is made on December 10 of each year, the anniversary of Nobel's death. The money comes from the interest on a capital sum which Nobel bequeathed for the purpose. Among British recipients have been Rudyard Kipling and G. Bernard Shaw; Sir J. J. Thomson; Lord Rutherford and Sir Ronald Ross; Sir Austen Chamberlain (Peace Prize). In India Dr. Rabindra Nath Tagore has been awarded the prize for Literature and Sir C. V. Raman for Physics.

Spectrum of a Flash



This unique photograph shows the spectrum of lightening flash by which means the electric light is broken up into its component colours as indicated by the lines of differing intensities.

Jabhalpore—The Marble Rocks



The Gorge of Marble Rocks 12 miles from Jabhalpur through which the river Nerbudda flows is a mile of glistening beauty. The rocks tower to a height of 120 feet, and the magnesian composing them gleams snowy white.

What kind of Pens were used in Olden Times ?

In the days of the Romans, when paper was unknown, people had to write on little tablets of wax, and to do this they used a little sharp pointed instrument called a "Stylus."

The earliest pens which came into use for writing were made of reeds which were cut to a point in very much the same way as quill pens.

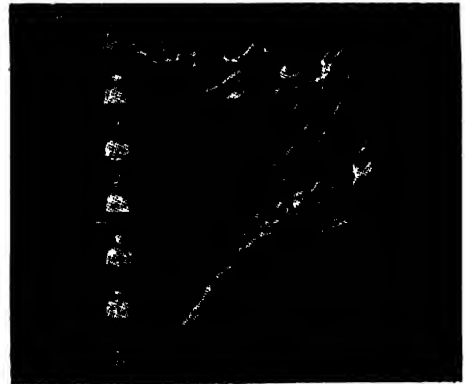
When paper was discovered, people began to use quill pens. These were the only pens known until about fifty years ago, and many old-fashioned people to-day prefer using quill pens to any others.

The Giant Sabre-Toothed Tiger



Except for the terrible tusks this pre-historic tiger is more akin to the present-day tiger. This is now extinct. It was much heavier than the modern tiger.

A Flash of Electricity



The above photograph shows a flash of electricity at a pressure of nearly 400,000 volts. Electricity takes the path of least resistance. The photograph shows that the resistance of the atmosphere is less than that of insulators.

The Midwife Toad



The toad waits until his mate has laid the eggs and then girds himself up with the whole lot. With the true forethought of a parent, he confines his search for food to the night to safeguard the eggs.

What Does the Sun Contain?

The flaming gaseous mass of the sun contains many of the chemical elements present in the earth.

When a ray of sunlight is analysed by a spectroscope and split up into its colours to form a spectrum, the bands of colour seen denote the elements present in the sun, for each chemical element when heated to incandescence emits light of a particular wave-lengths are absorbed by the gases in the sun's envelope or in the atmosphere, they nevertheless leave dark absorption lines in the spectrum, and so their presence can be discovered.

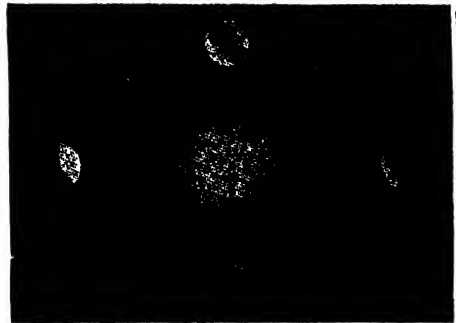
The elements known to be present in the sun include hydrogen, helium, calcium, sodium, and magnesium.

The Ribbon Fish



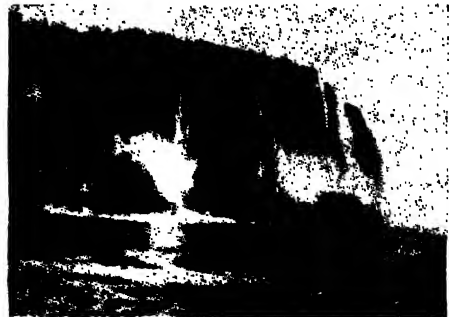
The adult ribbon fish is an elongated, flattened creature, whose fins are its least conspicuous feature. The above picture is of a young fish. See the length of its fins.

The Mystery of Mercury's Axis



The exact inclination of Mercury's axis is not known. But in the 18th century Schroter suggested that the axis of this 'swift winged messenger' was inclined considerably to its path round the sun as in the case with the earth. The effect of this would be to produce seasons.

Niagara Falls



Niagara is the world's greatest fall for volume of water. The falls were discovered in 1678.

What is the Difference between a Planet and a Star?

There is a very wide difference between a star and a planet, although they may sometimes look very like each other in the sky. Planets are mere worlds circling round the sun and deriving their light and heat from it, but stars are themselves suns like our sun. It is because they are so far away that they look just like tiny points of light, just as our sun would look at the same distance.

Giant-tailed Moth of Madagascar



This giant moth is one of the biggest winged insects known. From wing to wing it measures 8 inches. The long slender and little appendages are for pursuing its enemies.

The Polar Regions



In the polar regions the sun's rays fall obliquely or do not reach the surface at all. The crust is intensely cold. The above picture is of the solid ice wall of an immense glacier.

Can Aeroplane Travel Faster than Time?

When seaplanes began to travel as fast as 400 miles or more an hour, some people said in a picturesque phrase that "time stood still," for the airman, since the machine, on a westward flight, would annihilate time by travelling as fast in one direction as the earth was rotating in a contrary one. But until and unless aeroplanes attain a speed of about 660 miles an hour they will not travel faster than time. Moreover, it must be a ground speed of this magnitude, for if the machine were going against a head wind of 50 miles per hour its own ground speed would be reduced by 50 miles. These calculations are for the latitude of London, for though the earth's angular velocity is the same at all points, the length of a degree measured along a parallel of latitude varies according to the distance from the equator.

STUDENTS !!

This is the only Journal in India that devotes several of its pages for general knowledge with suitable illustrations.

NOTES AND COMMENTS

Tolerance and Good Manners

Even the most jaundiced observer will admit that we Indians are far behind many other nations of the world in some of the important aspects of life that go to accelerate the speed of progress. The greatness of a nation does not depend on its colonial possessions, nor on the nature of its political constitutions. Imperialist Britain and Japan, Communist Russia, Fascist Italy, Nazi Germany, Socialist France and Democratic America, with their diametrically opposite political constitutions may all be classed as progressive nations of to-day. The essence of all progress in a society or nation depends on the character of the individuals composing it.

No civilised nation to-day can boast of a culture and tradition as old as ours. And yet in no other country there is so much disregard shown to the foundation of all culture—tolerance and good manners.

All our attempt to build up a progressive and happy nation will end in a colossal failure if we do not practise these two cardinal virtues so essential to the happiness of mankind.

Conviction is spreading in these days that our intolerance of our own kith and kin is closely linked with all our social and political activities. Plans are legion to root out this most destructive vice from among us, but few of the plans include any hint of the steps by which they can be put into effect. We shall be nearer actual national progress only when the younger generation learn to tolerate their neighbours. Intolerance of the most despicable kind has already entered even within the sacred precincts of our educational institutions. There have been instances when college and university elections of students have been fought out on communal tickets.

Toleration in its broadest sense is nothing but the love of our neighbour

and consideration for him. It is the absence of this consideration for others in our daily life that is being tragically reflected in the greater issues of our social and national life.

Youth to-day have a great responsibility in laying the foundation for a united and progressive nation. That will only come into existence when we learn the fundamental principle of corporate life. Not only in class rooms and lecture halls but even in theatres and public roads we have to be considerate to our neighbours.

It is the little things in life of the average man and woman that go to make the national character. And a nation is not judged by the standard of a few geni or a minority of outstanding personalities that it has produced. It is the attitude of the average man and woman that will be the criterion for deciding the civilisation of a society or a nation. Therefore it is imperative that our youth should develop early in life the spirit of tolerance.

A progressive communal or national life always bases itself on good manners of its members. That is why in all western countries parents and teachers insist on imparting good manners to children from even a very tender age. It is the art of living in a well-ordered society, of being considerate to others and respecting others. To be polite to a stranger or to respect a lady will not cost us anything. But our behaviour in little things like this will surely be a great factor in moulding the individual and national character.

Good manners and tolerance alone can save our society from destruction. If only our young men and women cultivate these virtues, they will have laid the foundation for a greater national unity and progress.

WHAT *THE MODERN STUDENT* STANDS FOR ?

"I hate that man !" cried Charles Lamb in vigorous condemnation.

"Hate him ?" said his friend. "Why you don't even know him !"

"Of course I don't. How could I hate him if I knew him ?" This may be the attitude of those who do not know us.

But those that know *The Modern Student* need not be told about its educational value. We have been all along championing the cause of the youth in enriching their knowledge, without identifying ourselves with any particular political or sectarian programme.

The best interests of individuals and the nation can be served by ennobling the ideas of our youth and thereby preparing them for a better and nobler life. As it is evident to our readers, we have not yet commercialised this journal nor have we aimed at cheap popularity by deviating from the path of duty and truth. We do not prostitute nationalism for selfish motives or financial gain.

It is unfortunate that human nature, particularly Indian human nature is moved more greatly by an appeal to the emotions than to reason. Because of this defect in our national character, this easy response to claptrap and hokum, tags and slogans, many otherwise admirable schemes for aiding the youth of the country to recover its national equilibrium have fallen short of the popular acclaim necessary to the fullest benefit. What is needed right now is some way of telling our youth that for their individual as well as national success they have to utilise to the full, the opportunities given to them in their student life. It is easy to excite innocent young men and women and to galvanize them into action with such force and fervour and fire-works that they will leap over their reason and get to their emotions.

That will be under mining the future of any nation.

It has been our special privilege to serve the younger generation in a cause that is very vital in our nation-building programme. That is why educationists all over the country have appreciated our work and are helping us in all our attempts.

It must have become evident to all our readers and more particularly to the parents and teachers, the effort that we are making in enriching the knowledge of our students under the healthiest environments possible.

Many innocent young minds in their formative stage are poisoned by numerous undesirable publications, full of unhealthy literature ornamented by obscene pictures and immoral advertisements. Even good things are sometimes presented under the most demoralising environments. That is the danger to-day.

That is why we take particular care even in illustrations and advertisements. Parents and teachers have unanimously admitted that *The Modern Student* can be safely placed in the hands of our students or read in family circles with pride and glory.

We do not belong to any political party but we are only concerned with one movement—more glorious than any military advance or political upheaval—a movement to help our youths in the learning, acquiring better social habits and above all building character.

If to-day we are to lay the foundation of a great nation, we have to rear a people distinguished by the virtue of their lives. There is but one quality that proves the excellence of a nation. It is the excellence of the lives lived by its individuals. And that is the ideal for which *The Modern Student* exists.

Book Reviews

Photography To-day

By Dr. D. A. SPENCER

Oxford University Press—3s. 6d.

To develop the art of photography to its to-day's perfection, 3000 years were required. Since the days of stone age mankind has tried to form pictures of itself and its surroundings and although in the beginning it had cut these pictures in a very crude form on the rocks yet in the course of thousands of years it has found its way to to-day's easy technique. Photography in the sense that we now understand of recording images of natural objects by the action of light on sensitive substances is little more than a hundred years old. In the book under review, Dr. Spencer gives in a most intelligible way everything connected with modern photography. "Amateurs have played a great part in the history of photography, though it must be confessed that nineteenth of the so-called amateur photographers are simply button-pressers who know practically nothing of the wonderful tool they are handling. They are like those who let off a fire-work trusting hopefully that the result will be beautiful if not surprising. The thrill of handling a camera with the knowledge of how best to attain a result is pre-conceived.

In our country unfortunately there are only very few who devote any time and money on this most interesting and highly educative hobby. It is time that we encouraged our young men in this art. Dr. Spencer's book is an invaluable aid not only to the amateur photographer, but even to those who wish to make it a profession. Every little detail and

technique of the science have been clearly explained with suitable illustrations. Considering the educative value of this book its cost is within the reach of even the poorest students. We wish every student to get a copy of it for his own use.

Flight To-day

By J. L. NAILER & E. OWER,

(Oxford University Press, 3s. 6d.)

In the life of the modern boy the aeroplane has taken the place held by motor car in his father's boyhood. In the book under review the authors have taken great pains to present to the reader in a most interesting way everything connected with aeroplane, with very suitable illustrations. The conquest of the air, as it is often loosely called, is however far from complete. It is for the youth of to-day to work at it and achieve more wonders.

Indian youth too have a great duty to pioneer scientific inventions in every walk of life. Modern aviation is a splendid field for them also. Apart from the idea of invention at least they have to know and learn about it. That makes it more imperative for them to interest themselves in literature concerned with aeroplane and flight to-day. This book will no doubt be of immense help to anyone interested in flight.

Wireless To-day

By C. H. CHAPMAN,

Oxford University Press, 3s. 6d.

It is one of the greatest achievements of man that we are able to hear in a moment's time what is

taking place in other parts of the globe. The invention of wireless has greatly added to the progress of the world. It is one of the greatest marvels of modern times and even in India we all enjoy the broadcasting programme. It is a subject that ought to be of special interest to our youth.

Mr. Chapman in his most interesting book has given a comprehensive idea of this scientific invention. He explains to the lay-reader how we are able to receive messages from distant parts. It is a most interesting book on the subject that can be read with advantage by every boy and girl in this country. Every aspect of wireless has been presented in an easy way so as to be understood by the ordinary man. Beginning with the history of this branch of scientific invention he goes on to explain all the important details of it. Even the system of working wireless on train and motor-cars, its use in detecting crime, in times of war

and peace are explained. Two chapters are also devoted to television with suitable illustrations.

It is to the advantage of our students to possess books like this and to enrich themselves with a correct idea of modern inventions.

Mystic India

By HELLEN MARY BOULNOIS,
Methuen & Co.

In this book Miss Hellen Mary gives an account of her travel in India. She gives an account of the Hindu, Muslim and Sikh faiths and tries to fathom in the misty that hangs over this wonderful country. It is not merely an account of a travel but an attempt to understand the magic of this country. Some of the deeper problems of life as revealed in the various Indian religions are also discussed.

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JUVENILE LIBRARY

At the request of many parents, we have opened a new section in the magazine—the 'Juvenile Library'. In these pages we shall review one or two books that we consider to be highly useful for our young readers. This will, no doubt, help parents in selecting good and useful books for their children.

CHILDREN'S QUESTIONS

Parent's Book of Answers

Edited by RITA STRAUSS (T. Nelson & Sons, Ltd. Revised Edition Rs. 5/8/-)

A child, as soon as his powers of observation become developed, begins to take an interest in his surroundings. The world becomes to him a place full of wonder, and he inquires into the "why" and the "wherefore" of things which—owing to the familiarising influences of custom—are accepted by his elders as a matter of course.

The child asks questions—too many of them sometimes, but often questions which open out principles of science with which the man and woman of average education are not always familiar. Few there are who have not had at times to tax their brains in vain to find a reply to some unusually intelligent and searching question asked by the child.

There was a time when children were not encouraged to ask questions. To-day things have changed. Modern educational methods teach us that a child's powers of observation should be cultivated, not repressed; and the old-time maxim, "Little children should be

seen and not heard," is now as effete as the theories which gave birth to it.

The scope of the present volume is a wide one, for an endeavour has been made to provide not only a useful book of reference for parents which will enable them to answer questions upon almost any subject, but a useful and interesting book for children of all ages also, from the tiny toddler who wants to know "why the wheels go round" to the older boys and girls with a taste for science, mechanics, and history. All abstruse technical detail has been omitted. The book is written in simple language and in such a way as to interest children, in the belief that the information which interests is always digested and remembered. A glance at the contents will show how many and varied are the subjects treated.

What the world is made of—A Day Indoors—About Ourselves—The Animal World—The Garden—In the Street—At the Seaside—The Oldest Things—The Biggest Things—The Longest Things.

This book is available at **THACKER SPINK & CO., CALCUTTA.**
When ordering for this book please mention *The Modern Student*.

Mere Laughter

Editor: "Did you write this poem yourself?"

Contributor: "Yes. Every line of it."

Editor: "Then I'm glad to meet you, Edgar Allen Poe. I thought you were dead long ago."

"I don't believe in associating with my inferiors. Do you?"

"That's all right, old man, I don't mind making an exception in your case."

"The difference between the cow and the milkman," sneered the angry customer, "is that the cow gives milk."

"Ay," said the milkman. "Another difference is that the cow doesn't give credit."

Struggling Artist (being dunned for rent and trying to put a bold front on things): "Let me tell you this—in a few years' time people will look up at this miserable studio and say, 'Cobalt, the artist, used to work there!'"

Landlord: "If you don't pay your rent by to-night, they'll be able to say it to-morrow!"

Little Santi sat down to write a letter to her father, who had been absent about three months, and this is what she finally sent:

"Dear father, we are all well and happy. The baby has grown ever so much and has a great deal more sense than he used to have. Hoping the same of you, I remain, your daughter, Santi."

"Now, boys," said the teacher, "tell me the signs of the zodiac. You first, Nripen."

"Taurus, the Bull."

"Right! Now, you, Sunil, another one."

"Cancer, the Crab."

"Right again. And now it's your turn, Anil."

The boy looked puzzled, hesitated a moment, and then blurted out, "Mickey, the Mouse."

Teacher, enforcing the moral of the fable of the Wolf and the Lamb: "And so you see if the lamb has only been good and obedient he would never have been eaten by the wolf."

Hopeful: "No, but he'd have been eaten by us, wouldn't he, Sir?"

The ambitious young applicant for a civil service post was sitting for his examination. All came out all right for him, until he came to the general knowledge test.

This puzzled him for a while, but at last he thought of a way out of the difficulty,

"Give the quantity of steel exported from India in any stated year," read the question.

With a sigh of relief, he put down his answer: "In 1492—None."

The end of the term had arrived, and the teacher, approaching one of his rather backward scholars, said:

"You haven't learned much in this class, have you, my lad?"

"I admire you, sir," replied the boy, "for taking the blame in that broad-minded fashion."



DRINK FOR HEALTH AND PLEASURE

BYRON'S SODA ELIXIR

The Student World

ALIGARH

Students' Strike

The students of the Aligarh University had recently resorted to a stay in strike following the expulsion of a student from the University. The authorities have decided to close the University immediately for the autumn instead of in September.

The cause of the trouble is said to be the expulsion of a student following an incident during "mud-ride." It is alleged that a student was roughly treated and the warden himself was abused. The student held to be responsible was expelled by the warden upon which the students petitioned the Pro-Vice-Chancellor to consider the case. According to the students no action was taken by the Pro-Vice-Chancellor and hence they began the strike. The strike is now over.

BENARES

Students and Discipline— Governor's Remarks

"No institution of any kind can flourish unless it maintains a fairly high standard of internal discipline and that a university is a place for development of knowledge, thought and character by study and discussion, but not for premature practice of activities of later," observed His Excellency Sir Harry Haig, Governor of U. P. in a lecture delivered at the Benares University.

BOMBAY

Changes in Matriculation Regulations

Considering the great importance of Matriculation Certificates for the future careers of the students, the Government of Bombay's report on Public Instruction advocates a re-adjustment in the period of study between entrance into a secondary school and the passing of the Matriculation

list. Suitable re-adjustments would ensure that a bifurcation of studies takes place at a stage when it can with best advantage be decided whether a boy shall enter on a course of vocational training or may reasonably be considered fit to benefit from higher academic and professional education.

University Education

Addressing the convocation of the Bombay University, His Excellency the Governor of Bombay, observed that "the aim of education was to train good members of society and true citizens of the State which is not often discernible in modern universities beneath a dense overgrowth of professional instruction. The function of the university is not merely to prepare the students to earn their livelihood but to cultivate the intellect—to play their part as citizens, public workers and as public leaders."

CALCUTTA

Advice to the Students—Mr. Jinnah on National Solidarity

"Understand each other, tolerate each other, make friends with each other and show better example to your elders who are quarreling over petty matters. I have no doubt that nothing can stop us from marching on and reaching our goal which is our own and nobody else's. Do not rely upon anybody. Create that strength, create that co-operation, create that unity, and march forward from strength to strength and I feel sure that the day is not distant when our ambition will be realised," thus observed Mr. Jinnah speaking at a crowded gathering of students at the Albert Hall. Mr. Jinnah emphasised that Hindu and Muslim students should try to cultivate friendship, try to understand each other and discuss the different questions free from bias or prejudices, and consider what was best

for their country and not always think what was best for their community only. He suggested that the students of Bengal should come under one organisation, irrespective of caste or creed.

University Training Corps

Major N. C. Jackson, Commandant and Adjutant, 2nd (Calcutta) Bn., University Training Corps, has completed a recruiting tour of colleges of the Calcutta University which are affiliated to the Corps.

With the rapid growth of Indianisation of the Indian Army, it was of paramount importance, he said, that every province should take its share in filling the Officer-ranks of the Indian Army. The opportunities for so doing were provided by the University Training Corps.

DACCA

Bengal Governor Honoured

At the annual Convocation of the Dacca University recently held, the honorary degree of Doctor of Law was conferred upon Sir John Anderson, the Chancellor of the University, the honorary degree of Doctor of Science upon Sir P. C. Ray and honorary degree of Doctor of Literature upon Sir Jadunath Sarkar and Mr. Sarat Chandra Chatterjee; Honorary Degree in abstentia were also conferred—Doctor of Laws upon Sir Abdur Rahim, Doctor of Science upon Sir J. C. Bose, and Doctor of Literature on Dr. Rabindranath Tagore and Sir M. Iqbal.

Search for Truth—Stirring Convocation

Address

"Every student can contribute his share to the world by honest industry, by eager search for truth and by appreciation of the pure metal instead of hankering after the mere stamp on a debased coin. The true function of a university is not to send for the mere technicians or narrow specialists blind to the rest of the universe, but leaders who can view a problem as a whole and guide and co-

ordinate the work of subordinate instruments. Nowhere is the domination of this liberal, truth-seeking, truth-serving, university-trained mind more necessary than in the India of to-day" said Sir Jadunath Sarkar in his convocation address of the Dacca University. He appealed to the students, to "stand forth as what you are best fitted to be, as centres of social co-operation, as a dynamic force helping the true evolution of our civilization and government, as the supreme agents of progress and modernization in the life of our people, and thus help as no other class of men can, to bring nearer that new India which we are all so wistfully looking forward to and which is every true patriot's dream."

ERNAKULAM

Free Compulsory Education in Cochin

The Select Committee appointed by the Cochin Legislative Council, to report on the Free Compulsory Education Bill, met and took evidence from almost all important persons in the State.

The object and reasons of the bill are that universal Primary Education is one of the foremost of the State, for "the capital of a country does not consist in cash or paper but in the brains and bodies of the people who inhabit it." That the emancipation of the masses from illiteracy is a prime condition of self-defence, self-reliance, self-help and self-government, and of the promotion of the industries and agriculture is a fact recognized by all civilized States. In an agricultural State like Cochin universal education is of importance for introducing improved agricultural methods and for improving the condition of rural life. It is also a fact unquestionably recognized that without the spread of education the mass of the people in countries having representative institutions could not be expected to exercise intelligently and judiciously their right of citizenship.

LAHORE

Tailoring school to be opened to tackle unemployment

A tailoring school, for educated unemployed is another decision of the Punjab

Government to tackle the problem of unemployment, will be shortly opened at Amritsar with provision at present for twenty students and eventually for forty. An English cutter trained in London and having experience of cutting and tailoring in a European establishment in India is being engaged for the purpose. Those who would join the school must possess the minimum educational qualification of being Matriculate but some literate tailors may also be included in the school's rolls. The training period may last two to three years. The boys who will learn cutting and tailoring will also be taught the economics of business so that they might know how to work out the cost of outfitting and thus be able to run their business efficiently when they leave the school. The boys will also be benefitted as they will receive wages for the work done.

SWEDEN

Students Service Commission

A conference of the International Students Service Commission was held at Sigtuna in Sweden. Delegates numbering 160, representing all countries and including a few Indians, Chinese and Japanese students were present.

WALTAIR

Call to Students for Social Service—

Madras Minister's Speech

The University should send out young men and women trained and determined to rid India of the evil of communal feeling declared the Hon'ble Nawab Bahadur S. Kumaraswami Reddiar, Education Minister, Madras in his convocation address of the Andhra University. The graduates, he observed, are the members of a Priesthood of humanity who will be judged not by the supposed spiritual sanctity but by the cultural and social services eagerly and disinterestedly, rendered to their neighbourhood. The filtration of knowledge and of modern ideas and the organisation of a healthy public life, are the aims of our educational system and can be fulfilled by the students only.

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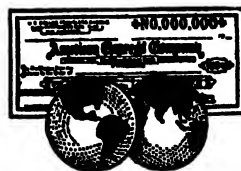
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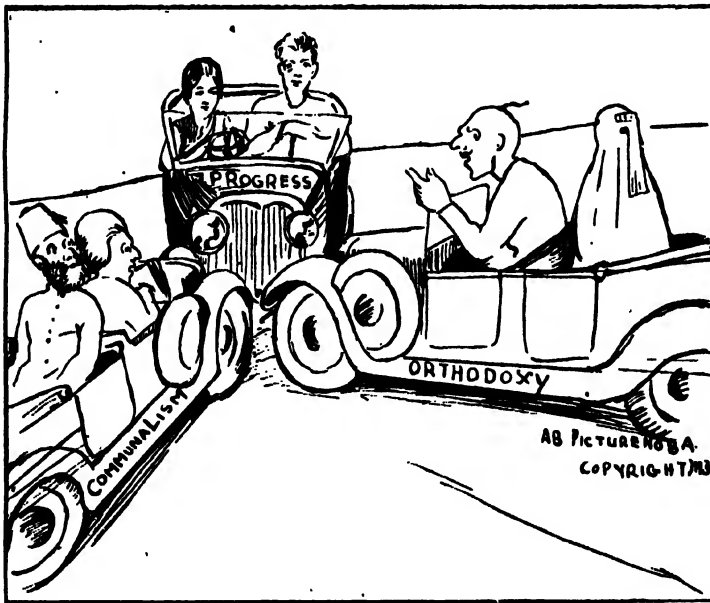
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PICTURE VII (A)

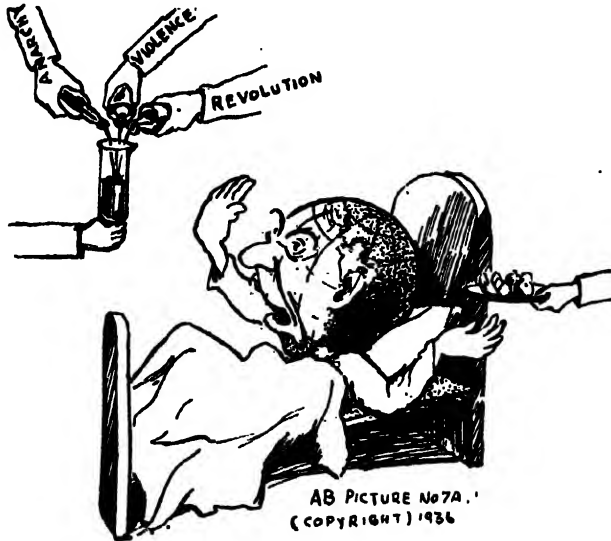
By NARENDRA NATH SAHA

First year Science Class, Rajendra College, Fardipur

One who truly feels the love of humanity must be startled at a cursory glance over the cartoon-like picture given before us. What a pathetic illustration with a back-ground of unique significance we have in this issue. Does not the cartoonist graphically represent the perplexing situation of humanity in

sowing the seeds of non-violence and evolution as the present one.

Unfortunately, to-day we live in a world that is full to overflowing with petty jealousies, discords and conflicts of interest and we have set up such standards and machines that the future of



AB PICTURE No 7A.
(COPYRIGHT) 1936

the hands of the so-called political leaders of to-day? An intelligent interpretation would clearly bring home the austere truth underlying this thought-provoking picture. At no time in the history of the world, has there been so imperative a need for peace, harmony and tolerance as at present, and no moment has been so opportune for

humanity seems to be as dark and despondent as the past and the present. The demon of violence is parading every part of the world, the dark clouds of anarchy are hanging low and riots and revolutions crop up everywhere and stagger us. In fact, the world of to-day is governed by the war-men of 1914. Whether young or old, the Dictators,

Statesmen and Presidents of to-day are essentially the men whose very lives have been influenced by the evil spirit of anarchy, violence and revolution.

The given cartoon—ably drawn,—reveals the very same authentic truth. Here, we look on present-day humanity as a bed-ridden patient whose illness is aggravated from day to day. And the treatment applied here is in no way prepitious, but a dangerous one. In the cartoon, we can see three hands—undoubtedly, the fatal hands of the political agitators of to-day. He gets quite frightened at this, and he rightly fears that the very medicine which is absolutely utilised for his speedy recovery, may drag him to an earlier grave. Now, the inner significance of the picture is too clear to need any explanation. This, in short, indicates the position of present-day humanity which is like a frail bark tossing the tempestuous ocean and apprehending its sinking at every step.

Who will save the world and its civilisation is the burning question of the day. Youth the patriotic leaders of to-morrow are alone to be the deliverers of humanity from the coming catastrophe. Youth is creative and constructive and must be utilised. They are the torch-bearers of peace and good-will and the sufferers of anarchy and revolution. So humanity can be better served at a low cost through the youth of the world than it has been through the expensive services of mature generation.

But in India of to-day, youth seem to be impatient and are tired of the political and communal conflicts. Some of them being misguided by certain selfish individual and criminal associations, hold that blood-shed and revolution are the only open-sesame to Swaraj. Anarchy violence and revolution prevail all over the country. These three devilish factors are eating into the very vitals of this young nation. So, it is for the youth of this Great Country to realise that neither violence or communism nor anarchy or revolution can lead us to our cherished goal. As young and imaginative men, they realise the great purpose for which human society exists. It stands for love. Peace and gradual progress and not for anarchy or revolution whatsoever.

Humanity is eager enough to adhere to the never-tested fruits of peace, love and evolution as it is evident from the up-turned hand of the patient in the given illustration. It is only universal tolerance, mutual love and harmless progress that can make us all free citizens of India and of world. Truly, violence cannot efface a nation; anarchy and revolution can never subjugate humanity. Therefore, let this be the mainspring of the youth of India and the world—to save humanity by love and goodwill among nations and communities, and not by the bloody-method of anarchy, violence and revolution.

By BALWANT SINGH,

B.A. First year, University of Allahabad

One who has carefully studied the Indian political problems, must agree with the critic who observe that in modern India it is "an interesting spectacle to find the Gandhian lambs

and Socialist lions drinking water from the same holy stream." On the political platform of India two different scenes—one 'red in tooth and claw' and the other 'peaceful and calm' are noticed side

by side. If the latter is a sign of a happy end, the former is essentially a warning of a tragic conclusion.

The cartoon here is a vivid representation of modern India, the "sickman of the East"—if I may be permitted to use the phrase—is confined to his bed and the cause of his suffering may be found in his social and political weakness. To cure the present situation the remedy in the form of the forthcoming constitution is being given to India but intoxicated by the strong doses of Revolution, Violence and Anarchy which she has been taking since long, she refuses to try the prescription.

The terrorist sees no way of ending the vast unemployment and subjection and degradation of Indian people except through his "carnivorous and cannibalistic" measures. The communist whose paradise is in Moscow struggles to replace the non-violent, soul-force philosophy of Gandhi by his Marxian dogmas and 'Moscovite doctrines?' To both of them the salvation of India seems to be in revolution and anarchy. Will it be in the best interest of India and is she prepared for it?

A critical analysis of the problems of India will reveal to us that India really needs constructive engineers in politics today and not the bloody and devastating measures of the revolutionaries. The forthcoming constitution of India

is not completely free from all defects and shortcomings. No constitution ever was. None the less it is quite suitable to the present state of India and unquestionably marks a step forward in the realization of that ideal which has been the stimulus of all social and political activities recently in India—I mean self-Government. We should not out of revolutionary and social sentiments confuse the issues or overlook the truth. Let reason pronounce its verdict.



Kumari Hiran Prova Debi, Class X, Welsh Mission H. E. School, Habiganj, who won a medal in July.

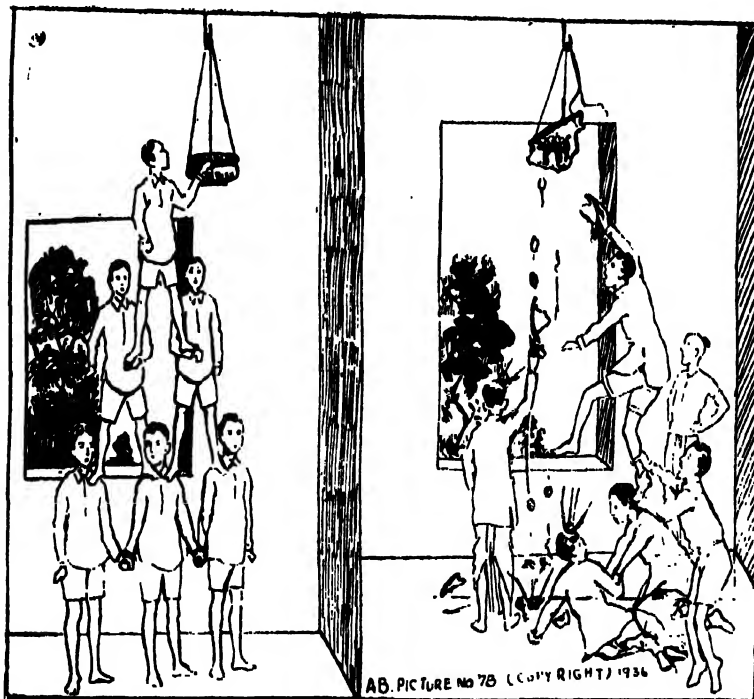
PICTURE VII (B)

By NARENDRA NATH PODDAR,

Class IX, Sathbaria Govt, Aided High School, Satbaria

Even a cursery glance at the picture at once convinces the inestimable value of discipline, unity and co-operation. To attain the highest pinnacle of success and glory, these virtues are essentially important. Life without discipline and

unity and co-operation while in the other picture the consequences of disunion, disorder and selfishness are represented. We find that there are two parties one of which is successful in getting at sweets from the basket which is far beyond their



unity is like a ship without a rudder. Without these life cannot have a prosperous journey in this world. Every one is familiar with the well known maxim—"United we stand, divided we fall."

The first picture illustrates in a very ingenious way the result of discipline,

reach only by virtue of discipline, unity and co-ordinated effort and members of the other party are fighting each other and are nothing but a mere disordered mob. Everyone is fighting for his own ends and advantages. The result is evident. All sweets are scattered on the ground and

spoiled and they are destined to suffer an inglorious defeat.

Hence it is clearly seen that discipline, unity and co-operation are indeed essentially necessary to achieve success in every sphere of life. The strength of discipline, and co-operation combined is so powerful that it can produce miraculous results. There is a nice proverb in English "I do not care you for a straw." But this trifle straw when united and turned into a rope, can even control a mad elephant.

Discipline, unity and co-operation are the corner-stone of success and without these life is doomed to failure, and these are the back-bone and skeleton of a nation. No nation can prosper, no society can thrive until its people are brought up in the bond of discipline, unity and fraternity and it is therefore, clearly said in the Bible—"Every kingdom divided against itself is brought to deso-

lation "and every house or nation divided against itself shall never stand. It is the lack of unity and co-operation between the two great communities of India that is solely responsible for the non-achievement of the nation's great object viz. Swaraj. Disunion and disco-ordinated attempt throw us into the abyss of sufferings and turn everything into chaos and disorder and ultimately end in utter failure.

At the present time India is inhabited by people of different races and of different religious faiths. Their social and religious differences prevent them from combining into association for the common good of their country and their communal interests take precedence over the patriotic feelings. So long they are not bound in the tie of discipline, unity and fraternity they should never hope to rise and shake off the bondage of their Mother India.

By MISS SOVA DAS GUPTA,

Class X, Eden High School for Girls, Dacca.

Discipline is necessary in every sphere of life. This is not to be taken as the iron rod nor as the cruel yoke of a taskmaster. The sense of discipline strengthens our nerves, chastens our heart, sweetens our labour and brings us success and glory in the end.

Two groups of boys make an attempt to get some sweetmeat which is placed beyond their reach. One group lacks in teamspirit : it consists of boys who were never trained in the school of discipline. Each member follows his own will, obeys none but himself and is bent on getting the sweet meat for himself. So there is a scramble for the object. The result is that it is as far away from them as ever.

Let us look at the other picture. What a fine group of boys falls to our



Miss Sovā Das Gupta

eyes. A trained band they are. Discipline has added grace to their movements, and they are all of one mind. There is no wrangling over the prize. United and disciplined as they are, the game is surely for them. The coveted prize is easily within their reach.

So it is in every sphere of life. No scuffle, no jostling is necessary to get the object of our pursuit. The thing most required is discipline—a spirit of obedience, to abide by law, not for its own sake, but for our own good. This should be the guiding principle in our life.

[JUNIOR SECTION]

By SUBRATA KUMAR DAS,

Class VIII, David Hare School, Calcutta.

The picture illustrates the truth of the proverb "United we stand and divided we fall" or "Unity is strength". On the left hand side of the picture we see six boys, one standing on the shoulder of another, and trying to reach by means of their united efforts the object of their ardent desire.

They could not have reached this basket hanging from the ceiling, if they had tried individually to get at it. It is only unity of purpose assisted by disciplined action on our part that can achieve for us the desired object.

On the right hand side of the picture we see another group of boys of the same number trying to get all the fruits or sweets. But they fail to get it because they lack the necessary discipline for united action. Each one of the group is eager to reach the basket of fruits before the other members of the group. So they fall upon one another and they fail to get it.

This is the difference between the left-hand picture and the right-hand picture.



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The M. S. League News

Central Branch

Anniversary Function

The anniversary function of the League was celebrated on the 22nd of



The Hon'ble Maharaja Sir M. N. Ray Choudhury, Kt., of Santosh who presided over the first Anniversary function of the League at Calcutta.

August with the Hon'ble Maharaja Sir M. N. Ray Choudhury, Kt., of Santosh as President. A special *Pandal* was erected at the League premises for the purpose. Almost all the members of both the Boys' Section and the Girls' Section were present on the occasion which was graced by a very large number of eminent men and women of the city. After light refreshments, Mr. K. P. Thomas, in welcoming the President and the guests said about the encouragement that the Hon'ble Maharaja had given to *The Modern Student* and the League on very many occasions. It was indeed a privilege of the League to have such a prominent citizen as the Hon'ble Maharaja of Santosh, the President of the Bengal Legislative Council, to preside over its first anniversary function. It was also a very happy coincidence that we have had the privilege of Mr. M. Ruthnaswamy, M.A., (Cantab) C.I.E., Bar-at-Law, Ex-President of the Madras Legislative Council to address the gathering. Mr. Thomas also gave a short history of the League, how it was organized by students themselves and how it carries on its social and cultural activities. He made particular reference about the difficulties of carrying on the work of the League without any financial aid from any source and hoped that it will more and more secure the greatest of all capitals, the goodwill and co-operation of the student community. 'It is a matter for general congratulation that every one who has ever attended any of the League functions had the highest admiration for the high sense of discipline that prevailed among the members.' This was followed by the orchestra arranged

by the girl members of the League. The boys had also arranged a dialogue and Messrs Sudhir Coomar Sarcar and S. Rahman really entertained the audience with their interesting declamations. Mr. M. Ruthnaswamy then made a very interesting speech bringing home the important factors in University education in India. He said about the purpose of university education and compared our system with that of other countries and pointed out how we could make the best out of the existing system of education. He also stressed on the usefulness of the Modern Student League to the students of to-day. This was followed by music, vocal and instrumental by Misses Sunila Palit and Arundathi Sen. The President, the Hon'ble Maharaja of Santosh then rose amidst applause and delivered a very thought-provoking speech. He pointed out the necessity for social, cultural and sports organisations for students to keep them away from a depressing attitude. He congratulated Mr. Thomas and the members of the League for having brought into existence such a highly useful organization for students.



The Anniversary gathering—A side view—In the Photo is seen the Hon'ble Maharaja of Santosh, Mr. M. Ruthnaswamy, the Hon'ble Prince Akram Hosain and other prominent guests who attended the anniversary function.



The Anniversary gathering—A side view.

ANNOUNCEMENT.

General Meeting

There will be a Literary Meeting and a General Meeting of the Calcutta Branch of the League at 4 p.m. on Saturday the 12th September. Miss Mrinalini Bonnerjee, M.A., has kindly agreed to address on the occasion.

As very important matters concerning the League will be decided at the general meeting, all the members are earnestly requested to attend.

The last item in the programme was a tableau staged by the Girls' Section of the League. It was indeed a very beautiful and attractive one with a great moral significance. With 'Mother India' in the centre they represented the daughters of India of all the provinces in their particular dress. Miss Arati Sen acted as Mother India while Misses Shova Mitra, Konon Mukherjee, Shefali Das, Minoti Singh, Aleyamma Joseph, Gouri Roy, Rajkumari Singh, Annapurna Sen and Kaveri Amma represented the women of various provinces and communities. It was most interesting to see them making the League salutation and to hear the

beautiful national anthem. Mr. A. Jalil then proposed a vote of thanks to the Hon'ble Maharaja of Santosh, Mr. Ruthnaswamy and the other guests and



The Tableau Staged by the Girls' Section.

called upon the members to give the League Salutation. With that, the function terminated. Miss Gouri Roy and Mr. Sudhir Coomar garlanded the President and Mr. Ruthnaswamy. It should be particularly mentioned that every arrangement of this function was done by the members themselves who contributed to it and worked for it. All the committee members worked hard to make the function a great success and they deserve the congratulations. The League also received a message from Mr. M. A. Jinnah wishing the function all success.

Faridpur Unit

Report of the First Meeting

We the members of the Faridpur Unit were successful to hold our first meeting in the Rajendra College Common Room on the 20th Aug. 1936 at 4-30 p.m. We are glad to inform you that Mr. Narondranath Saha 1st Year. Sc., the enthusiastic organiser of the Unit, has been unanimously elected our Captain and Reporter for the months of September and October.

All the members of the Unit were present, and Mr. N. Saha was in the chair on the day's meeting. Mr. Saha thanked all the members present and made an interesting and inspiring speech about the chief activities of the League. Then, every member took the oath as follows.

"With due appreciation of the ideals and principles upon which the Modern Student League rests, I hereby promise on my honour to observe them to the best of my abilities and to do all that I can to preserve and extend the spirit of this premier organization". (2) It was then proposed in the meeting that there should be a fund of the unit for educational tours, picnic and helping the poor students. The proposal had been cordially accepted by every member who would contribute two annas per month to the fund. (3) Mr. Amal Sarkar (1st Year Sc), a zealous member of the Unit has been elected as the treasurer for two months. (4) All the members of the Unit—as it was decided—must meet fortnightly in a month in the College Hall with their friends if possible. (5) It was proposed by Mr. N. Saha and seconded by Mr. A. Sarkar to have a picnic by boat in the ensuing Puja-holidays. (6) It was also decided in the meeting that there should be a debate in English on 'Western Education and its good and bad effect' in the month of September. Time and date would hereafter be fixed by the members.

The members then discussed on current-topics and asked one another many intelligent puzzles. The meeting was brought to a close at 6 p. m. after thanking Mr. Narondranath Saha for his great enthusiasm.

Entally Unit

As usual the meeting of the unit was held in the unit hall on 2nd August at 2-30 p. m. The main function of the day was the debate on "Vernacular as the medium of instruction." After the minutes were read by the Secretary, Mr. Samar Ghosh moved the proposition that henceforth Vernacular should be the medium of instruction. In the course of his speech Mr. Ghosh, emphasised

the need of the introduction of the Vernacular as the medium of instruction in four distinct phases. In his opinion Vernacular is neglected owing to the introduction of the English language. Mass education is not possible unless it is Vernacularised. The idea of Nationalism is unthinkable without its introduction. Lastly, transmission of culture and civilization are hampered in foreign language.

While opposing the proposition Mr. Pasupati Dan remarked that the treasure of the western literature will be locked for us. There shall be no link between the East and the West. He feared that difficulties may arise in using the technical terms in science subjects.

In supporting the proposition Mr. Achinta Rakshit said that English is gulped down the throat of a boy like feeding milk to a baby in a feeding bottle, without any substantial gain. As regards the difficulties in technical terms he mentioned the 'Pari Bhaga' committee appointed to solve the problem of technical terms.

Mr. Kapil Sen vehemently opposed the proposition as it would lead to aversion in studying the foreign languages. He noticed that however much we vernacularise we have to borrow languages apart from our own vernacular. In his opinion to instruct the boys in vernacular means to lower our standard of education.

Again in supporting the proposition Mr. Debiprosad Niogi observed it matters little if we borrow a few words from other languages in using the technical terms. One cannot master all the languages. For mere reference a quotation of other languages does not in any way hamper the growth of our mother language.

The Secretary then put the resolution to vote and it was carried by five votes against two others being neutral.

I am glad to mention in this connection the name of Mr. Sivaprosad Mookerjee who

has won a medal for 'AB' competition from our Unit.

The Bajitpur Unit

We held our first meeting of the second term in a room in our school premises on Sunday, the 9th August with Mr. Dasrath Chaudhuri (IX) in the chair. The president first of all explained the minutes of the meetings of the first term.

Next Mr. Arunendu Datta Majumdar (X) was congratulated on his success in winning a prize in the AB competition, and Mr. Bhabatosh Chakrabarti (VIII) requested all the members to compete every month in solving the problem-pictures.

After this Mr. Dasarath Chaudhuri (who was the treasurer of the 1st term) was unanimously selected as Secretary. The charge of collecting subscriptions and keeping



The Members of the Bajitpur Unit

them in his custody were imposed on Mr. Arunendu Datta Majumdar, the former Secretary. Mr. Bhabatosh Chakrabarti, a young and zealous member, was then entrusted with sending the reports of the Unit. These office-bearers, Secretary, Treasurer, and Reporter were appointed for two months.

The members then, read out their respective essays on "Discipline and Leadership". In their essays, all explained the necessity of students' organization like the Modern Student League, and appreciated Mr. Thomas for his novel idea.

After a short speech, the meeting was dispersed by the President.

Jalpaiguri Unit

The members of the Jalpaiguri Unit (Boys' Section) of the Modern Student League met at the Office at 4 p. m. on 16th August, under the presidency of Master Adhir Chandra Roy Choudhury.

We thank Mr. Ajit Kumar Guha for joining our Unit as a new member. He is a Matric student of Domohani H. E. School.

Master Subodh Ranjan Hoar proposed that there should be a debating club of the Unit. The proposal was accepted by all the members. All the members will meet at the office on every Sunday at 4 p. m. The subject for the first debate is "The duty of a member of the Modern Student League" which was proposed by Master A. C. Roy Choudhury and was seconded by Master Asoke Ch. Das Gupta and all other members.

Our next meeting will be held on 30th August at 3-30 p. m. at the Office room. But debates will be held on every Sunday.

We are trying our best to invite our Founder-President Mr. Thomas to visit our League.

No photograph was taken on account of the rough weather.

Chinsurah Unit

We, the members of High School students, Unit of Chinsurah, met together on the 15th August, 1936 at 5 p. m. at Mr. Adhir Ranjan De's house. This is our 8th meeting. Mr. Adhir Ranjan De. received us with joy. We have elected our new office bearers.

(1) Mr. Adhir Ranjan De, as Secretary. (2). Mr. Kamal K. Gupta as Captain, (3) Mr. Ashit K. Dutta as Vice-Captain.

We hope that our Founder-President, Mr. Thomas, one day will come to Chinsurah, to inspect our work. Rev. Mr. P. N. Nag, M.A., Headmaster of Duff High School, at Chinsurah, is very busy, but we wish to elect him as our President of our yearly-meeting. We have received two letters from Miss Kalpana Devi of Calcutta and Mr. Kishinjit Roa of Cawnpur; they encouraged us; we are grateful to them.

Bombay



Miss Usha Setalvad

Miss Usha Setalvad has to be congratulated for her great success in being able to organise a separate Girls' Unit of the League in Bombay.

OPEN FORUM

For members of the
M. S. League

Letters or articles to be published here should not exceed 200 words. All manuscripts must be written on one side only. Manuscripts, letters and photographs will not be returned.

[The Modern Student accepts no responsibility for opinions expressed by its correspondents.]

PHOTOGRAPHY IN INDIA

India is lagging behind other countries in the art of photography. There are so many reasons which lead to the truth of the above saying.

Photography is a very costly art. Ordinary people cannot afford it. India is

In England and other countries, newspapers give them good remuneration and encourage such people. They show them the way by which they can develop this art. While in India there are a good number of newspapers which publish the photos



A photograph of the running train taken from one of the windows of the carriage (f. 3, 8-1/300 sec)—By P. Dave

poor. So most of the people of India cannot develop it as a hobby. At the same time we get the materials for photography very dear. So how can we expect photography as a widely circulated art in India.

I have come in contact with some amateur photographers, in India, who have got natural eye, for photography and I dare say that they can make out names in the world and can increase the fame of India. But I am extremely sorry to say that there is nobody to encourage their art. So their natural instinct will die with them undeveloped.

without giving a single pie in exchange. Instead of getting any return, they have to loose on the contrary.

I shall be glad if enthusiasts in India start a photographic journal for the benefit of the amateurs—Pratapray P. Dave, Baroda

Moola Gabharu—the Heroine of Assam

Moola Gabharu, the heroine of Assam, was the wife of an Ahom Minister, Chao Fruchengmung Bar Gohain. The heroic attempt she displayed for the sake

of her mother country, will always glitter in the minds of the Assamese people.

When Assam was at the zenith of her independence and the Ahoms were the rulers in 1582 A. D. the Mussalman commander-in-chief, Turbak, according to Mr. Gait, with 30 elephants, 1000 cavalry and innumerable foot soldiers invaded Assam. Chao Fracheungmung Bar Gohain bade farewell to his dear wife and went to the battlefield. There he showed his matchless strength and astonished the enemies. The fighting went on tremendously. At first it appeared that the Ahoms would win the battle for the day, but Turbak killed Chao Gohain and thus won the day.

When Moola heard of her beloved husband's unexpected death, she could not keep silent but prepared for going to the battle field with sword in her hand. With a vast number of soldiers she appeared at the battle field. When Turbak saw a woman attired in war-garment, he became very much surprised. She challenged Turbak and began to fight with him with much courage and dexterity. The enemies seeing such skillfulness of a woman in the battlefield were struck with wonder, and many of the soldiers of the enemies' party fled away from the battlefield. Moola, addressing Turbak, said "Do you not know the heroic performances of an Ahom lady? Come, fight with Moola, and prove your valour". Turbak began to fight with Moola but could not defeat her in any way. In the mean time two other Commanders, Bongal and Tonjee of Turbak's party attacked her, but she killed both of them. Turbak, when he saw two of his heroes, killed by the hand of a lady, he began to fight with re-doubled vigour and excitement. Turbak could not even imagine that a woman could fight so bravely, but



Miss Jnanada Choudhury

now, seeing a woman's uncommon valour, he could not but praise her inwardly.

Another hero, Hussain, who was fighting simultaneously with some Ahom soldiers, when he saw Moola engaged in fighting with Turbak, like a lioness, left his opponents and immediately struck Moola with his sharp and poisonous weapon from behind. Moola could not understand what had happened to her, but fell down unconscious and could no more open her eyes.

When the Ahom soldiers saw Moola killed they became very much excited and attacked the enemies with all their might and power and won the battle.

Kancheng Bar Patra Gohain, the Ahom Prince, erected a temple and dug a tank by the side of the river Karatuya to commemorate the name of Moola, but in course of time



these temple and tank sank into oblivion, but still the name of Moola Gabharu is fresh in the minds of all the Assamese people.
---Miss Jnanada Choudhury, Dibrugarh.



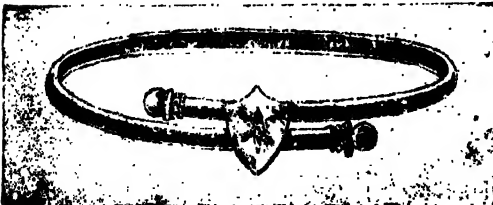
Joe Simoes of Choti, Nasik, an enthusiastic member of the M. S. League is seen with the Panther he shot. It measured 7½ ft. It was giving good deal of trouble to the villagers. A commendable act of a League member!

A Suggestion

My profound thanks to our enterprising Editor and Founder-President of the Modern

Student League for so kindly allowing me to ventilate a suggestion for the students. We all know the present world moves rapidly towards modernisation. Nobody can ever predict what the goal will be. It is an age of development, scientific triumph and progress. Love of power and freedom are spreading like wild fire in the forests. We Indian students must also prepare ourselves in right earnest to have a stand in all struggles. Our knowledge regarding Europe and other advanced nations must grow. Now, many students who wistfully long to cross the seas for higher education feel the absence of proper guides to acquaint them about the life in other countries. Therefore, I would humbly suggest through this widely read students' monthly to open a class or office which will be active once a month in order to lecture upon the various matters connected with education in other countries and such other useful informations regarding it. The students proposing to go to other countries will call at the office the day of meeting to put in their questions, of course the questions being notified before will be replied by the gentleman in charge or presiding. Some eminent men who have direct knowledge of other countries may also be asked to preside and give sound advice to students.

Let me hope this suggestion will materialise - P. N. Ray-Choudhury of Santosh.



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PRIZES & SCHOLARSHIPS

[The prizes for the last month will be sent direct to the Headmasters and Principals on or before the 15th of September. Non-receipt of the prizes must be informed before the 20th of this month. When enquiring about prizes, students are requested to send an addressed reply card. The prizes announced for this month will be despatched in the first week of October. All students who have secured prizes may send their photographs. The full name, subscriber number as well as the month in which the prize has been won *must be written on the back of each photograph. Photographs will not be returned.*]

COLLEGE SECTION

1. S. No. 5069 Narendranath Saha, 1st Year (Faridpur) — Medal
2. S. No. 3942 Balwant Singh, B. A. Class (Allahabad) — Medal
3. S. No. 5528 Miss Rajkumari Singh, B. A. Class (Calcutta) — Medal
4. S. No. 4013 S. S. Rahman, B. A. Class, (Lahore) — Brilliant Camera Rs. 22-8
5. S. No. 2334 C. V. Raghavan, Intermediate (Madras) — Wrist Watch Rs. 21
6. S. No. 4040 Sudhir Ranjan Banerjee, 1st Year (Calcutta) — Books Rs. 10
7. S. No. 1483 K. Anantha Krishna, Intermediate (Malabar) — Camera Rs. 10
8. S. No. 3578 Sudhir Chandra Mukherjee, 2nd Year (Patna) — Books Rs. 5
9. S. No. 5068 Miss Tara Prodhan, Intermediate (Hyderabad) — Cash prize Rs. 3
10. S. No. 2979 Anil Kumar Gupta, 1st Year (Calcutta) — Cash prize Rs. 2
11. S. No. 5157 Bepun Behari Datta, B. A. Class (Sylhet) — Cash prize Rs. 2
12. S. No. 5639 E. M. Abrahams, F. Y. Arts, (Bombay) — Cash Prize Rs. 2
13. S. No. 5195 Arun Kumar Guha, 1st Year (Calcutta) — Cash prize Rs. 2
14. S. No. 4221 Miss Shamsi Khanam Choudhury, 1st Year, (Shillong) — Cash prize Rs. 2
15. S. No. 4680 Muniindra Chandra Gogi, 2nd Year (Gauhati) — Cash prize Rs. 2

HIGH SCHOOL SECTION

1. S. No. 5673 Narendranath Podder, Class IX, (Satbaria) — Medal
2. S. No. 5204 Miss Sovu Das Gupta, Class X, (Dacca) — Medal
3. S. No. 5268 Subrata Kumar Das, Class VIII (Calcutta) Junior Section Special Prize — Medal
4. S. No. 4538 K. Raman, Matric (Malabar) — Sch. of Rs. 5 per month for 3 months
5. S. No. 3973 Miss K. Kamalam, Matriculation (Idapali) — Camera Rs. 12-8
6. S. No. 4146 Abdul Jaffri, Class X (Lahore) — Books Rs. 10
7. S. No. 1643 B. B. Verma, Class X (Delhi) — Books Rs. 5
8. S. No. 5370 Miss Aruna Ray, Class X (Calcutta) — Book Rs. 4
9. S. No. 5566 R. K. Patil, Matric (S.M.C.) — Books Rs. 4
10. S. No. 5163 K. Sambasivan, Matric (Tinnevely) — Cash prize Rs. 4
11. S. No. 4722 Miss Sabita Roy, Matric (Calcutta) — Cash prize Rs. 3
12. S. No. 5536 Shyam Behari Prasad, Class IX (Gaya) — Cash prize Rs. 2
13. S. No. 3999 A. Mahomed Ali, Matric (Allahabad) — Cash prize Rs. 2
14. S. No. 5272 Sivanath Pukhon, Class X (Gauhati) — Cash prize Rs. 2
15. S. No. 4686 Miss Nalini Saikia, Class X (Dibrugarh) — Cash prize Rs. 2
16. S. No. 5558 K. P. Tikam, Matric (Karachi) — Cash prize Rs. 2
17. S. No. 2314 H. Ramkrishnan, S. S. L. C., (Madras) — Cash prize Rs. 2
18. S. No. 5362 K. J. Jacob, V Form (Shertalley) — Cash prize Rs. 2
19. S. No. 5296 S. K. Serajuddin Ahmed, Matriculation (Chamchal) — Rs. 2
20. S. No. 5154 Jagadish Sanyal, Class IX (Krishnagar) — Cash prize Rs. 2

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